AN ENGLISH TRANSLATION

OF

SAINT. MEIKANDA DEVA NAYANAR'S

SIVA JNANA BOTHAM,

WITH REFERENCE TO

St Siva Jnana Yogigal's Siva Jnana Badiyam,

WITH QUOTATIONS FROM

Siva Jnana Siddhiyar and Sivaprakasam

and other Jnana Sastras

AND WITH NOTES & EXPLANATIONS.

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INTRODUCTION.

Siva Jnana Botham (சிவஞானபோதம்) consists of twelve sutras. The original is in Sanskrit. Saint Meikanda Devanar, a Jivanmukta, translated the same into Tamil. This contains more than the original in Sanskrit. It is not a literal translation but the truth is enunciated in a more extended but terse and cryptical form. Saint Sivajnana Yogigal has written a Badiam (பாடியம்) on this and it is with reference to this Badiam that the present translation is attempted.

There is already a translation of Siva Jnana Botham into English by the late Saiva Sidhantist Nallaswamy Pillai (this is probably out of print) but the reasons for the present translation will be apparent when one has gone through this translation, as the sense of the sutras is given with reference to practical experience:—More need not be said by way of apology.

Vedanta-Sidhanta Sastras are all written in Paribashai (பரிபாஷை) similar to code language and unless this Paribasha is known, it will not be possible to clearly understand the Sastras. The different works on Vedanta-Sidhanta by saints, *i.e.*, those who became Jivanmuktars, contain the one and only secret, *i.e.*, that God or Brahm dwells in all living beings in a particular form (உரு), that this form is given multifarious names such as Love, Jnana, Arul, Panchatcharam Letter, Word, Ancheluttu, Arivu, Om, Omkaram, Piranavam, Nada-bindu, Adi, Thal, Kalal, Kundali, Sivam-sakti, etc., and that unless Brahm or God is known in this form there can be no union of soul or Jiva with Brahm.

Siva Jnanasiddhiar and Sivaprakasam are Sastras explanatory of and supplementary to Sivajnanabotham and these three should be read side by side.

Saint Meikanda Devanar has divided each sutra into parts for purposes of dissertation and has given explanatory statements, reasons and illustrations under each sutra in addition to the purport of each sutra, in order to make the sutras intelligible and understandable. A reference to the literal translation into Tamil of the original Sanskrit by Pundit Kuppuswamy Raja of Tanjore (not a Jivanmukta) which will be given under each sutra in the present translation, will show how far Saint Meikanda Devanar (a Jivanmukta) has exceeded the limits of the original Sanskrit and has gone into the spirit of the whole matter.

To make the translation more clear and intelligible, stanzas bearing upon the same point will be quoted from Sivajnana Siddhiar and Sivaprakasam and other Sastras as well with explanations.

The importance of the three Sidhanta-Sastras is given in the following stanzas by Saint Kannudaya Vallalar (கண்ணுடைய வள்ளலார், சிவப்பிரகாச வெண்பா.)

"சிவஞான போதத்தால் சென்மவிடாய் தீர்ந்து
சிவஞான சித்தியால் தேறிச்—சிவஞான
போதத்தை மெய்கண்டான் போதித்தான் சித்தியினைச்
சாதித்தான் மூனருள் நந்தி." (1)

"மற்றிரண்டு மாய்ந்து மறுவில் உமாபதியார்
சொற்ற சிவப்பிரகாசத் தொன்னூல்—அற்றநிலை
ஆங்கதுவே சீவன்முத்த னுக்குரைக்கும்; அந்நூலே
ஓங்குக நீடூழியும் பின்னும்." (2)

The present translation is made chiefly with a view to make Sivajnanabotham accessible to those who are ignorant of the Tamil language and enable others to make an earnest study of Vedanta-Sidhanta sastras.

Sivajnana Botham is intended for all (Sakalars) who are bound by the three malams of Anavam, Kanmam, and Maya and not for Piralayakalar and Vijnanakalar.

All human beings are Sakalars (சகலர்). The division and treatment of Sivajnanabotham by Saint Meikanda Devanar are given below for easy reference.

1st Sutra: Proof of the existence of Pathi or Brahm or God. 2nd Sutra: Proof of the existence of Pasam. 3rd Sutra: Proof of the existence of Pasu or Soul or Jiva.	Proof Chapters. — பிரமாண இயல்.	General chapters dealing with the Mupporul; Pathi, Pasu & Pasam. — பொது அதிகாரம்.
4th Sutra: The Nature of Pasu or Soul or Jiva. 5th Sutra: The nature of Pasam. 6th Sutra: The nature of Pathi or Brahm or God.	Nature Chapters. — இலக்கண இயல்.	
7th; Sutra The special characteristics of Pasu or Soul or Jiva who is heir to Mukti. 8th Sutra: Jnana revealed by Brahm to the Soul as the means of his redemption. 9th Sutra: The purification of the Pasu or Soul by Panchatcharam or jnana.	Chapters dealing with the means for attaining union. — சாதன இயல்.	Special or Truth Chapters dealing with the Mupporul; Pathi, Pasu and Pasam. — சிறப்பு அதிகாரம் அல்லது உண்மை அதிகாரம்
10th Sutra: Pasu or Soul's Victory over Pasam. 11th Sutra: The Soul becomes a jivan Muktha. 12th Sutra: What a Jivan Muktha should do to attain Videkamukti.	Chapters dealing with the Victory attained by the soul — பயன் இயல்.	

Siva Jnana Botham, Siva Jnana Siddhiyar and Siva Prakasam treat of Jivanmukti. In fact the burden of Vedas, Agamas, Puranas and all Jnana Sastras is Jivan Mukti.

Jivan Mukti is the attainment of immortality or union with Brahm in this life and in this body (but metamorphosed by Arul), without death.

A Jivanmukta lives in this world for a time till his Prarabda Vinai (பிராரப்த வினை) is exhausted and consumed. During this period he will be a Loga Guru (லோக குரு). Then he discards his metamorphosed body at will when the Prarabda Vinai is consumed and becomes a Videka Mukta (விதேக முக்தன்) or disembodied mukta or Paramuktan.

MANGALA VALTHU—PRAISE.

(மங்களவாழ்த்து.)

"கல்லால் நிழல், மலே
வில்லால் அருளிய
பொல்லார் இணேமலர்
நல்லார் புணேவரே."

The supreme being who shines in the minds of Jivas (Souls) and who assists Jivas in conquering Pasam through His Arul, which is like a bow as big and splendid as the mountain Meru, graciously bestows His feet upon Jnanis who wear them in their mind as a garland as a sign of victory over Pasam.

The literal meaning of Kal-Al (கல் ஆல்) is a stone-banyan tree. In Paribasha or Figurative language, Kal-Al means "Mind". This will be evident from what Thayumanaswamy says in his Ananda kalippu (ஆனந்தக்களிப்பு).

S. 12. "மனமே கல் ஆல் எனக்கன்றே" *i.e.* To me my mind is the Kal-Al.

Unless the Jiva conquers Pasam, he can have no union with Brahm or God. This he can accomplish only by means of Arul or Panchatcharam.

Jnani is one who has found Jnana and has become united with Brahm.

The feet of Brahm is the Tirumani (திருமேனி) or body of Brahm which is the Panchatcharam.

AVAYADAKKAM—PROLOGUE.

(அவையடக்கம்.)

"தம்மை உணர்ந்து தமையுடைய தன்னுணர்வார்
எம்மை உடைமை எமை இகழார்—தம்மை
உணரார் உணரார்; உடங்கியைந்து தம்மில்
புணராமை, கேளாம்; புறன்."

Those who have attained Mukti or union after finding "Self" and "Brahm" will not ridicule this work. For they, as Brahm, hold me in their grasp. No attention will be paid to others who may criticise this work as they have not found "Self" and "Brahm" and as they hold different and false views about "Self" and "Brahm" just like the congenital blind men who went to see the elephant.

The religion taught in Sivajnanabotham is the only true religion, as it lays stress upon Jivas finding "Self" or "Brahm" in their body for the attainment of union with Brahm. The other religions are all foreign as they have not found "Self or Brahm" just like the blind men in the elephant story.

If one finds "Self" he can find "Brahm" and then he can have union.

"தன்னையும் தனைக்காதாரத் தலைவனையும் கண்டானேல்
பின்னை அத்தலைவன் தானுய், பிரமமாய் பிறப்புத்தீர்வன்."

If one finds "Self" and the support of "Self" which is Brahm the Chief, he can become that Chief or Brahm, and will cease from the cycle of births.

(Kaivalliam-Tatwa Vilakka Padalam.)

1ST SUTRA:
PROOF OF THE EXISTENCE OF PATHI OR BRAHM OR GOD.

"அவன் அவள் அதுவெனும் அவைமூவினைமையில்,
தோற்றியதிதியே ஒடுங்கி, மலத்துளதாம்;
அந்தம் ஆதி என்மனுர் புலவர்."

The demonstrable universe or the universe which consists of various things and books (treating of different subjects), and can be pointed out as he, she, it, or this or that, is subject to three operations of creation, preservation and destruction; or, appearance, existence and disappearance. This phemonenal universe which issues from Brahm and stays through Him is absorbed by Him and then reissues from Him on account of the eternal "Malam" of the souls, *i. e.*, in order that Brahm may redeem them. The learned will say that the end is the beginning or the Absorbefacient is the First Canse.

PURPORT.—சங்கார காரணனுயுள்ள முதலேயே முதலாக உடைத்து இவ்வுலகம்.

This universe has the Destroyer or the Absorbefacient as the Originator or Chief.

This sutra is divided into three parts for purposes of dissertation.

(1) அவன் அவள் அதுவெனும் அவைமூவினைமையின்.
(2) தோற்றிய திதியே ஒடுங்கி உளதாம்.
(3) அந்தம் ஆதி.

PART I—DISSERTATION.

அவன், அவள் அதுவெனும் அவைமூவினைமையின்.

This phenomenal universe is subject to three operations-

STATEMENT.—ஈண்டுஉளதாய் ஒருவன் ஒருத்தி ஒன்றென்று சுட்டப்பட்ட பிரபஞ்சம் உற்பத்தி திதிநாசமுடைத்து.

This universe which can be pointed out as this man, that woman, this thing and that thing is subject to creation, preservation and destruction as it consists of different minor parts which can be individually separated

What are matter and many will appear, stand and die. What are known and perceived by Atma or Soul-knowledge (ஆன்ம அறிவு) as distinguished from Brahma-knowledge (பிரம்ம அறிவு) are subject to the three operations.

The only one who is not subject to these three operations is Brahm. He is a combination of Formed and Formless (அரு, உரு) and his Form is Arul (Grace) or Panchatcharam or Anbu (Love). Sutra VI deals with the nature and character of Brahm.

REASON.—தோற்றமும் ஈறும் உள்ளதன்பாலே கிடத்தலின்.

Because appearance and destruction pertain to what is seen to exist.

ILLUSTRATION.—

"பூதாதி ஈறும் முதலும் துணையாகப்
பேதாய்திதியாகும் பெற்றிமையின்—ஓதாரோ
ஒன்றொன்றில் தோன்றி உளதாய் இறக்கண்டும்
அன்றென்றும் உண்டென்ன வாய்ந்து"

Appearance and destruction (beginning and end) are the material causes (துணைக்காரணம்) of those that exist, e.g., The five elements. We see further, from our own personal experience different classes of things appear-exist and die at different seasons. In the same way the universe which is seen by us to exist will die when its time comes. (Plants grow during winter and die during summer.)

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PART II—DISSERTATION.

"தோற்றியதிதியே ஒடுங்கி உளதாம்."

The universe which appeared will be absorbed and then reproduced.

STATEMENT.—இனி ஒடுங்கின சங்காரத்தினல்லது உற்பத்தியில்லே

There is no regeneration or reproduction except through the Destroyer or the Absorbefacient, *i.e.*, Brahm who caused the destruction or absorption.

REASON.—"இல்லதற்கு தோற்ற மின்மையின்"

Because what is not, cannot appear.

ILLUSTRATION.—

"இலயித்ததன்னில் இலயித்ததாம்:மலத்தால்
இலயித்தவாறுளதாவேண்டும்—இலயித்தது
அத்திதியிலென்னின் அழியாதவை; அழிவது
அத்திதியும் ஆகியுமாம் அங்கு"

What is absorbed is in the Absorbefacient and will again appear from the Absorbefacient in the same way as it was absorbed. There is no actual destruction but only absorption and the re-appearance is on account of the Malam of Jivas, in order that Brahm may free them of Malam. It is wrong to suppose that the absorption is by Maya or Pirakiriti. If Maya is the absorbe-facient, then Maya and her evolutes should always remain unabsorbed. But as a matter of fact, Maya disappears during Piralayam or Sankaram (பிரளயம்—சங்காரம்.) So it is the all powerful Brahm who is the Absorbefacient or Destroyer and not the unreal or mythical Maya.

REASON.—

"உள்ளதற்குச் செய்வோரின்றிச் செய்விணையின்மையின்"

There is no action possible to a thing in existence except through an author.

SUMMARY.—The universe exists, as it is seen. What is not, cannot be seen, like the horn of a hare. The universe stays and so it exists and as it exists, it has a maker. Whatever comes into existence has an author, like the pot and potter. Whoever brings a thing into existence is the author of it. Brahm is the author of the universe as he brings it into existence and Brahm is the Absorbefacient as the universe is absorbed by Him and brought into existence again.

ILLUSTRATIONS.—

" வித்துண்டாமூலம் முளைத்தவா காரகமாம்
அத்தன்தாள்நிற்றல் அவர் வினையால்—வித்தகமாம்
வேட்டுவனும் அப்புழுப்போல் வேண்டுருவைத் தான்கொடுத்துக்
கூட்டானே மண்போல் குளிர்ந்து." *(1)*

Just as no sprout will appear from a seed alone unless there is moist earth, so nothing will spring from Maya alone unless Brahm joins Maya. Maya is supported by Brahm's Thal (*i.e.*, feet) and by the combined action of Brahm and Maya (Sivam and Sakti) the universe is produced. So far as the appearance, disappearance and reappearance of Jivas are concerned they do so as the result of their previous kanmas or actions It is Brahm who gives Jivas suitable bodies according to their good or bad actions or kanmas, just as a worm is changed into a wasp. (Here seed is compared to Maya, the moist earth to Brahm and the sprout to the universe).

" நோக்காது நோக்கி நொடித்தன்றே காலத்தில்
தாக்காது நின்றுளத்தில் கண்டு இறைவன்—ஆக்காதே
கண்டனவுணர்வில் கண்டனவுணரக்
கண்டவனில் இற்று, இன்றும் கட்டு." *(2)*

Brahm creates, preserves and destroys by a mere wish or by His mere will; while a potter has to desire, think and act with the aid of his Andakaranas (mind,

buddi, chittam and akankaram). Brahm creates without creating, preserves without preserving, and destroys without destroying, by His mere wish or will. Just as one is bound by time, place and space, in his waking state (Nanavu or Jagrat state), and is free from all these restrictions or limitations in his dreaming state (Swapna state or Kanavu) the potter is bound by desire, thought and action in the making of a pot, while Brahm is free from them in the making of the universe.

PART III—DISSERTATION.

"அந்தம் ஆதி"

"The end is the beginning."

The being who destroys is the one who creates and preserves. The God of destruction is the First God. The God who absorbs is the First God.

STATEMENT.—"இனிச்சங்காரமே முதலென்றது."

Destruction is First or Absorption is First.

REASON.—"சுட்டுணர்வாகிய பிரபஞ்சம் சுட்டுணர்வின்றிநின்ற சங்காரத்தின் வழியல்லது சுதந்திரமின்றி நிற்றலால்."

Because the material universe which can be pointed out as this, that, etc., and the Souls (Jivas) in it which cannot know anything independently, have no inherent right in themselves except through Brahm, the destroyer and Absorbefacient who knows everything without being taught like souls.

ILLUSTRATION.—

"ஒன்றலா வொன்றுல் உளதாகி நின்றவாறு
ஒன்றலா ஒன்றில் அவை ஈறுதல்—ஒன்றலா
ஈறேமுதல்; அதனில் ஈறலாஒன்று, பல
வாறேதொழும் பாகும் அங்கு."

The material universe (காரியப் பிரபஞ்சம் or அசேதனப் பிரபஞ்சம்) and the Souls (சேதனப் பிரபஞ்சம்) cannot move and have their being independently as the former is mat-

ter and the latter are bound by ignorance and cannot know anything unless taught. They have their being through "the One" who is neither the Kariaprabancham nor the Sedanaprabancham and they have their end in the same "One," as they are all absorbed by Him. The end or the absorption is the beginning. But so far as the souls (Sedanaprabancham) are concerned, though they are eternal like Brahm, they are always subject to Brahm both in Betham and Mukti or Bondage and Release.

MALAM (மலம்.)

Malam is Anavamalam (or Egoism) which binds the souls. This is not separately dealt with here, as it is fully treated under Sutra IV by Saint Meikanda Devanar.

(a) *The Sutra as literally translated from Sanskrit by Pandit Kuppuswamy Raja.*

பெண், ஆண், அலி முதலிய அவயவப் பருப்புடைத்தாய் காரியம் காணப்படுதலால் ஜகத்திற்கு கர்த்தாவுளன்; யாது யாது காரியமாகுமோ அது அது கர்த்தாவினை உடையதாம். குடம் போல; அக்கர்த்தா இக்காணப்படும் உலகினைச் சங்கரித்துப்படைக் கின்றன். இதனால் சங்காரம் செய்பவன் காரணமாவன்.

The perceptible universe has a Karta or Creator as it is seen. Whatever comes into existence has a Karta or Creator, like a pot. The Creator of the universe, destroys the seen universe and reproduces it. So the Destroyer becomes the Cause.

(b) *The corresponding Sutra from Sivajnana Siddhiar.*

"ஒருவனேடொருத்தி ஒன்றென்றுரைத்திடும் உலகமெல்லாம்
வருமுறைவந்து, நின்று, போவதுமாததாலே
தருபவன் ஒருவன்வேண்டும்; தான் முதல் ஈறுமாகி
மருவிடும் அனுதிமுத்த சித்துருமன்னி நின்றே."

The universe which consists of parts and is seen is subject to the three operations of creation, preservation and destruction. This will not be possible unless there is an author. This author is the Brahm who is the beginning and the end or the Creator and the Destroyer. This Brahm who is eternally free from Pasam, though He absorbs the universe, reproduces it, for the sake or salvation of souls or Jivas who though eternal like Brahm are bound by Pasam.

(c) *Corresponding Sutra in Sivaprakasam.*

"உலகமெலாம் ஒருவனே டொருத்தி ஒன்றென்று
உளதாகி, நின்று அளவில் ஒடுங்கும்; பின்னும்
மலமதனல் உளதாகும்: உருவம் மாறி
வருவது போவது செல்வ தாதலானும்,
அலவில் அசேதன மாயை யாதலானும்,
அணுக்கள் உருவடையும் அறிவிலாமையானும்,
நிலவுதொழில் மருவிஉரு நிற்றலானும்,
நின்றெவையும் அளித்திடுவன் நிமலன்தானே."

The whole universe which consists of parts and can be pointed out as he, she or it appears, stays and disappears at the proper time. The universe which disappears, reappears for the sake of souls who are bound by Malam and for their redemption. As bodies taken by Jivas (Souls) appear and disappear, as Maya is matter and has no independent action, as souls in themselves are too ignorant to take the bodies suitable to their kanmas and as bodies have no separate existence, except through the support of souls, it is only Brahm the Pure who brings about everything.

IInd SUTRA:
PROOF OF THE EXISTENCE OF PASAM.

" அவையேதானேயாய் இருவினையில்,
போக்கு வரவு புரிய, ஆணையில்
நீக்கமின்றி நிற்குமன்றே."

Brahm who is one with the soul (like the sesame seed and oil), who is different from the soul (like the salt and and water) and who is the soul within the soul (like the body and the soul) causes the souls (till the time of their redemption) to disappear and reappear and gives them suitable bodies according to their kanmas or actions and enforces His orders with regard to them through his gaolers who are the two actions of good and bad; Virtue and Vice; புண்ணிய, பாவம், which the souls transact at the instance of His Sakti (சத்தி) or Kundali (குண்டலி) who is always inseparable from Him.

PURPORT.—புனருற்பவம் வருமாறு உணர்த்துதல்.

This sutra deals with the reasons for the cycle of births of the souls as well as the universe. (The reason for dealing with the subsequent creations or births of the absorbed universe including the souls andnot their first creation, is that Pathi, Pasu and Pasam are eternal and have no beginning and their first coming into existence cannot be understood by any except Brahm).

This Sutra is divided into 4 parts.

(1) அவையே தானேயாய்;
(2) ஆணையின் இருவினையின்;
(3) போக்கு வரவு புரிய;
(4) ஆணையில் நீக்கமின்றி நிற்கும்.

PART I—DISSERTATION.

அவையேதானேயாய்.—Brahm is all the souls.

STATEMENT:— ஈண்டு இவ்வான்மாக்கள் பலவும் முதல்வன் தானேயாய் நிற்கும்.

Brahm stands as all the countless souls. (This statement is the same as the expression Tatwamasi-தத்துவமசி Adu-Nee-Anai அது நீ ஆனாய்; That thou art or you have become that.)

REASON:—அத்துவிதம் என்ற சொல்லானே ஏகமென்னில் ஏகமென்று சுட்டுவதுண்மையின், அத்து விதம் என்ற சொல்லே அங்கியாகாத்தியை உணர்த்துமாயிட்டு.

The word "Adwaitam" does not mean singleness or oneness, as the idea of oneness or singleness cannot exist unless there is something else to compare it with. The word by itself simply denies separateness.

"Adwaitam" is a term used for expressing the relation between Brahm and the soul. Though according to nomenclature, the words Brahm and Soul imply two things, they are not two and at the same time they are not one. Adwaitam means not being two (இரண்டின்மை). Brahm and Soul are not one and they are not two. The one is within the other.

ILLUSTRATIONS:—

(1) "கட்டுமுறுப்பும் கரணமும் கொண்டுள்ளம்
இட்டவொரு பேரழைக்க என்னவென்றங்கு—ஓட்டி
அவன் உளமாகில்லான்; உளம் அவனுமாட்டாது;
அவன் உளமாய் அல்லனுமாம் அங்கு."

A person's body is given a name and when the person's name is called it is not the body which answers but the soul within him. In the same manner, Brahm remains attached to the soul without any difference. But He is not the soul and the soul is not Brahm. Brahm is both the soul and not the soul.

(2) "ஒன்றென்ற தொன்றேகாண், ஒன்றேபதி; பசுவாம்
ஒன்றென்றநீ, பாசத்தோடுளேகாண்; ஒன்றின்றுல்
அக்கரங்கள் இன்றும் அகரவுயிர் இன்றேல்;
இக்கிரமத்தென்னும் இருக்கு."

What is called "One" is only one and that "One" is Pathi or Brahm. What is one called Pasu (soul) is yourself, bound by Pasam. If there is no vowel "அ" (A) (*அகரவுயிர்*) there will be no letters. In the same way if there is no Brahm, who is "*The One*," there will be nothing. So says Irukku Veda (Rig Veda.)

(Brahm is a "thing" in the form of Panchatcharam. Everything that goes on in this world is due to this thing. Remove this Brhma-Vastu, there will be nothing).

(3) "பண்ணீயும் ஓசையும் போலப் பழமதுவும்
எண்ணும் சுவையும்போல் எங்குமாம்—அண்ணல்தாள்
அத்துவிதமாதல் அருமறைகள் ஒன்றென்னது
அத்துவிதம் என்றறையும் ஆங்கு"

The Omnipresent Thal (feet) of Brahm, *i.e.*, Brahma-Vasthu is Adwaita, like the tune and sound and the fruit and its sweetness. So the Vedas will say that Brahm or Brahma-Vastu is not one but Adwaita (not being two).

(4) "அரக்கொடு சேர்த்தியணைத்த அக்கல்போல்
உருக்கி உடங்கியைந்து நின்று—பிரிப்பின்றித்
தானே உலகாம், தமியேன் உளம்புகுதல்
யானே உலகென்பன் இன்று."

Like a stone firmly imbedded in melted wax, Brahm and Atmas (souls) are well soldered together and cemented and cannot be thought of seperately. Brahm is all souls (Atmas) without any division or idea of separation. When my soul is purified by Panchatcharam and Brahm enters into me as Joti (Light), I become a Jivanmukta and then I will say that I am all souls.

The soul's labouring under the idea that it is separate and distinct from Brahm is due to ignorance and darkness caused by Anavamalam. When the soul is free from this darkness, this distinction will disappear.

PART II—DISSERTATION.

" ஆணையின் இருவினையின் "

The two kanmas (Virtue and Vice) happen through Anai (ஆணை) or Sakti, Kundali or Energy of Brahm.

STATEMENT.—*இனி இவ்வான்மாக்களுக்கு இருவினை முதல்வன் ஆணையின் வரும்.*

The two kanmas or actions, good and bad or Virtue and Vice happen to souls through the Sakti of Brahm.

The happening is to the soul and not to the body. This statement explains why (if Brahm is in every soul) there should be so much difference between various souls, why some are intelligent, some dull, some rich and some poor, some healthy and some unhealthy and some attain Mukti soon and some late, etc. Kanmas or actions play an important part in the soul's attainment of union with Brahm. The souls gain experience and intelligence by the results of various good and bad actions in various births and the development of the souls depends upon them. Kanmas (actions) themselves are matter and cannot happen to souls by themselves. The souls are completely under the influence of the Sakti or Energy of Brahm and whatever actions they perform are through the Sakti of Brahm, though each soul thinks that it is he who has brought about particular good or bad actions. Brahm and his Sakti are inseparable and the Kanmas of Jivas should be traced to Sivam-Sakti and it is Brahm and His Sakti who nurture the souls in the field of Kanmas and educate them till they begin to feel and recognise them (Kanmas) alike. This is called the maturity of Kanmas or Iruvinai Oppu, (இருவினை ஒப்பு), treating the good and bad actions alike and getting an aversion to them both.

REASON.—

" ஒரு நகரியைக் காப்பான் பாடி காவலிட்டாங்கு ;
அவை அவனது ஆக்கினையாகலான்."

Just as the ruler of a city enforces his orders in respect of his subjects, through his gaolers, Brahm enforces his orders in respect of Souls (Jivas) through his gaolers called the two kanmas or actions (*i.e.*,) Virtue and Vice, through His inseparable Anai called Sakti.

ILLUSTRATIONS.—

"உள்ளதே தோற்ற உயிரணையும் அவ்வுடலின்
உள்ளதாம் முற்செய்வினை உள்ளடைவே—வள்ளலவன்
செய்பவர் செய்திப்பயன் விளைக்கும் செய்யேபோல்
செய்வன் ; செயல் அணையா சென்று."

What exists or what is present in the soul is Sanchita Kanmas, the past accumulated Kanmas. Every soul should as a necessity reap the fruits of these Kanmas whether good or bad (*i.e.*,) every soul should experience joy or sorrow according as his past kanmas were good or bad. For the accomplishment of this purpose, the souls take bodies according to the decree of Brahm. Kanmas themselves are Jadam or matter and cannot produce the results. It is the Brahm who produces the results just like a ploughed field yields harvest to the farmer.

This Illustration proves the existence of Kanmas. Pasam is divided into Anavam, Kanmam and Maya. Kanmam is as eternal as Anavam and Maya. Kanmas are divided into three; Sanchita, Prarabda and Agamia, (சஞ்சிதம், பிராரப்தம், ஆகாமியம்). Sanchita Kanma or Sanchita Vinai is the immediate cause of souls taking bodies. When a soul has taken a body it experiences joy or sorrow as the result of his previous good or bad actions and in the course of experiencing these joys and sorrows which is called Prarabda Kanma or Prarabda Vinai, further good or bad actions are committed. These are called Agamia Kanma or Agamia Vinai. It is because the soul thinks that he is the Actor or Kartha and that he

alone produces these good or bad actions that these are accumulated against him to be reaped in the next birth. In the next birth these accumulated Agamia Kanmas become Sanchita Vinai. It will naturally be asked how souls committed actions before they were given bodies. The answer is that the souls are burdened with Kanmas eternally in the same way as they are bound by or burdened with Anavam and Maya eternally. This is a mystery similar to the mystery of seed and tree. No body can say except Brahm, whether seed was first or the tree. The Kanmas with which the souls are burdened eternally should be consumed and expiated. This is done by the souls taking bodies and in the course of their lives in this world further kanmas are accumulated and this is the cause of the cycle of births to which every soul is subject. Till the Kanmas are matured, the souls should have rebirth.

ILLUSTRATION (2).—

"அவ்வினையைச் செய்வதனில் அவ்வினைஞர் தாம்சென்றங்கு
அவ்வினையைக் காந்தம் பசாசம்போல்—அவ்வினையைப்
பேராமலூட்டும் பிரானில் துகசாசேல்
ஆர்தான் அறிந்தணைப்பார் ஆங்கு."

The souls are ignorant and are in darkness and cannot themselves take the bodies suitable to their Kanmas. Actions or Kanmas are matter and cannot give suitable bodies to the souls. Just as iron is attracted by magnet, bodies are given to the souls suitable to their Kanmas (particular kanmas attract particular bodies) under the decree of Brahm. No body else can perform this task.

ILLUSTRATION (3).—

"நெல்லிற் குமியும் நிகழ் செம்பினில் களிம்பும்
சொல்லில் புதிதன்று, தொன்மையே—வல்லி,
மல, கண்மம் அன்றுளவாம், வள்ளலால், பொன்வாள்
அலர் சோகஞ்செய் கமலத்தாம்."

The husk attached to paddy and the verdigris attached to copper are not new but eternal and ancient. In the same way Maya, Malam and Kanmam (Pasam) attached to souls are eternal and nobody can give their origin. They are not new and they have had no beginning. They have their origin in Brahm. Maya, Malam and Kanmam will perform their functions in the mere presence of Brahm just as lotus flowers open and fade in the presence of the sun.

PART III—DISSERTATION.

"போக்குவரவு புரிய".

To disappear and reappear in uninterrupted succession.

This dissertation is to prove that souls which take bodies in this world will successively disappear and reappear, through the influence of Sakti or Energy of Brahm, in order that they may reap the fruits of their past Iruvinai (இருவினை), Virtue and Vice (புண்ணியம் and பாவம்).

STATEMENT.—"இனி இவ்வான்மாக்கள் மாறிப்பிறந்துவரும்."

The souls with accumulated past Kanmas will again and again disappear and reappear for reaping the fruits of their actions.

REASON.—"தோற்றமும் ஈறும் உள்ளதற்கல்லது,
உளதாதல் இன்மையால்."

Because reappearance or rebirth is possible only to those things which can by nature disappear and appear even after absorption.

ILLUSTRATIONS.—

"கண்டநனவைக் கனவுணர்வில் தான்மறந்து
விண்படர்ந்து அத்தூடுவினையினால்—கண்,செவி,கெட்டு,
உள்ளதேதோற்ற, உளம்அணுவாய்ச்சென்று, மனம்
தள்ளவிழும் கருவில்தான்."

When the organs die, *i.e.*, when the body dies, the soul in it goes either to Swarka or Naraga in conjunction with the Sukkuma body (incorporeal body), to experience pleasures or pain, as the case may be, according to its good or bad actions in the past, forgets its past history just as one forgets in the dreaming state (Swapna state) what he does in the waking state (Jagrat or Nanavu), and then when the appointed time comes, it discards the body it took in either Swarka or Naraga and being driven or forced by the mind, enters a womb to take a corporeal body in this world along with the Sukkuma body, to reap the fruits of his past kanmas or actions yet remaining to be reaped.

All souls should pass through three Avastas or states before they are finally released and united to Brahm. These states are Kevala, Sakala and Suttam. (கேவல, சகல, சுத்தம்). In the Kevala state, the soul is dull and actionless as it is completely hidden by the Anava-Malam. It is then in an *unembodied state*. At the appointed time it is gradually joined to Tatwas or Karu-vigals and begins to shine, through the influence of Maya. After joining Karana body, Kanjuga-body and Guna body, it joins Sukkuma body. It is only after joining the above four incorporeal bodies that it takes Tula-body or corporeal body. When the soul is thus joined to Karuvigals or Tatwas, it has gained the Sakala-state, *embodied state*. It is only in the Sakala state it will gradually gain knowledge of Brahm and Self and will aspire to get release. Union with Brahm is the Sutta State, *disembodied state*. Sukkuma body is otherwise called Puriyatta body (புரியட்ட தேகம்) and it consists of the five senses and mind, Buddhi, and Ahankaram—altogether eight Tatwas. Swarga and Naraga are other Andas (அண்டம்) or Worlds, to which the souls go only temporarily, either for long or short

periods and not heaven and hell as they are ordinarily understood. When a soul enters a womb again, it may take a different body from the one it had when it left this world, or it may enter a womb in a country different from the one it lived in, in its former Tula body or it may be born with knowledge different from the knowlege it had in the previous birth.

ILLUSTRATION (2).—

"அரவுதன் தோலுரிவும், அக்கனவும வேறு
பரகாயம் போய்வரும் அப்பண்பும்—பரவின்
குடாகாய வாகாயக் கூத்தாட்டா மென்பது
அடாது; உள்ளம் போமாறு அது."

(This illustration is to refute the theory that all souls good or bad join Brahm, when they leave a body, just as the air confined in a pot joins the atmosphere when the pot is broken.

The different illustrations given in the Vedas to show the manner in which souls leave a body, have to be understood differently. The illustration of a snake shedding its skin and taking another body, that showing that one does not remember in the dreaming state what takes place during the waking state and that of an expert Yogi entering other bodies by his yoga power and leaving them at will, apply to the souls leaving a Tula body, corporeal body. The illustration of the pot-air and the atmospheric air apply to the souls leaving the Sukkuma body, the incorporeal body, at the time of redemption: This will not happen in a visible manner.

PART IV—DISSERTATION.

"ஆணையில் நீக்கமின்றி நிற்கும்."

It (Brahm) will be inseparable from Anai or Sakti.

(This dissertation is to show that Brahm or Sivam does everything with His Sakti or Energy or Kundali and that they are both inseparable.

STATEMENT.—

"இனிநீக்கமின்றி நிற்குமன்றே."

Brahm and His Anai or Sakti are inseparable,

The following stanzas from Sivajnana Siddhiar may be read in this connection.

(a) "சத்திதான் நாதம் ஆதிதானுகும்; சிவமும் அந்தச்
சத்திதான் ஆதியாகும்; தருமவடிவானவெல்லாம்
சத்தியும் சிவமுமாகும்; சத்திதான் சத்தனுக்கோர்
சத்தியாம்; சத்தன்வேண்டிடற் றெல்லாமாஞ் சத்திதானே"

It is Sakti which is Nadam, Bindu etc., and it is Sivam who is Sakti, Nadam, Bindu etc. All the visible forms in the world are produced by Sivam and Sakti together. Sakti is the Energy of Sivam. Whatever Sivam wills, Sakti will become that.

(b) "அருளது சத்தியாகும் அரன்தனக்கு; அருளையின்றித்
தெருள் சிவமில்லை; அந்தச்சிவமின்றிச் சத்தியில்லை."

Arul (Grace) is Sakti of Brahm. There is no Sivam without Arul. Without Sivam there is no Sakti.

The Sakti of Brahm is His Arul (Grace). This is His Panchatcharam (பஞ்சாட்சரம்).

REASON.—"அவன் ஏகம் அனேகம் இரண்டுமின்றிச்
சருவவியாபியாய் நிற்றலான்."

As Brahm is neither one nor many but Omnipresent. (This shows the inseparability of Sivam and Sakti.)

ILLUSTRATION.—

"எங்குமுளன் என்றல்வை ஒன்றன்று; இரண்டென்னில்
எங்குமுளனன்று; எவற்றெவனும்—அங்கண்
அவை அவனன்றில்லைப், பொன்னெளிபோல் ஈசன்
அவையுடைமை, ஆளாம், நாமங்கு."

As Brahm is Omnipresent, He cannot be reckoned as one. If He is considered as two (as Sivam and Sakti) He cannot be Omnipresent. Pasu (the visible animate

world) and Pasam (the visible inanimate world) cannot exist without Him. The separate existence of Pasu and Pasam is incompatible with the Omnipresence of Pathi or Brahm. Every thing is subject to Him Just as the Sun is called Kadirone (கதிரோன், Luminary) with reference to itself and Kadir (கதிர், Ray) with reference to other objects, Brahm the Great Luminary is called Sivam with reference to Himself and Sakti (His ray) with reference to other objects. Pasu and Pasam are the belongings of Pathi and they are always subject to him. They cannot exist without Him.

This illustration shows the relation between Pathi and Arul (Sivam and Sakti) on the one hand and Pathi and Pasu, Pasam on the other.

The same Sivasakti is according to its various functions called Parasakti (பராசத்தி), Dirodana Sakti (திரோதான சத்தி), Icha Sakti (இச்சாசத்தி), Jnana Sakti (ஞானசத்தி), Kirya Sakti (கிரியாசத்தி) etc., and it has various names such as Para vindu, and Abara vindu. etc., In the same way Sivam is called Paranadam and Abaranadam etc.

(*a*) The Sutra as literally translated from Sanskrit by Pundit Kuppusamy Raja.

" வியாப்தியினல் ஜகத்தினும்வேறுகாத கர்த்தாவாகிய சிவன், உலகத்தின் வேறுயிருந்துகொண்டு, நீக்கமின்றி இருக்கும் தனது ஆணையாகிய சத்தியினுல் ஜீவர்களுக்கு அவரவர் கர்மத்தின் பரிபாகத்தினை அனுசரித்து, சம்சாரத்தினைச் செய்கிறன்.

The Supreme Sivam who is not different from the universe by His Omnipresence, stands apart from the universe and with His Sakti called Anai carries on His work with regard to souls according to the development of their Kanmas.

(b) The corresponding Sutra in Sivajnana Siddhiar.

"உலகெலா மாகி, வேறுய், உடனுமாய், ஒளியாய் ஒங்கி,
அலகிலா உயிர்கள் கன்மத் தாணையின் அமர்ந்துசெல்லத்,
தலைவனுய், இவற்றின் தன்மை தனக்கெய்த லின்றித்தானே
நிலவுசீர் அமலனுகி நின்றனன் நீங்கா தெங்கும்."

The Pure and Supreme, Omnipresent Brahm, who is one with the souls, different from the souls and soul within souls, dwells in all the countless souls in the form of Sakti, superintends the two Kanmas, Virtue and Vice of Jivas brought about by His Sakti and stands as a great Light, without any of the taints attached to souls.

The universe (உலகம்) mentioned in this Sutra refers to Sedana Prabancham or souls.

(c) Corresponding Sutras in Sivaprakasam.

"எண்ணரிதாய், நித்தமாய், இருள்மலத்தில் அழுந்தி
இருவினையின் தன்மைகளுக் கீடான யாக்கை
அண்ணல் அருளால் கண்ணி, அவையவசாய், அதனுல்
அலகில் நிகழ் போகங்கள் அருந்தும் ஆற்ருல்,
புண்ணிய பாவம் புரிந்து போக்குவர வுடைத்தாய்ப்
புணரும் இருள் மலபாகம் பொருந்தியக்கால் அருளால்
உள்நிலவும் ஒளியதனுல் இருள் அகற்றிப பாதம்
உற்றிடும்நற் பசுவர்க்கம் என உரைப்பர் உணர்ந்தே." (1)

The Souls are countless and Eternal. They are enveloped in the darkness of Anavamalam and take bodies through the Arul of Brahm as males, females or neuter, (the Souls themselves are genderless) according to their good or bad actions and in the course of their lives as such, pass through various kinds of joys and sorrows and commit further good or bad actions and move continually between Swarkas and Naragas in order to reap the fruits of their good or bad actions and when their Anavamalam is matured, Brahm, by means of His Sakti or Arul which shines in every soul, removes the envelop of darkness and admits them to His feet. This, the learned in the Truth will say, is the characteristic of Souls.

"சுத்தமாஞ் சத்தி ஞானச் சுடராகும்; சிவம் ஒழிந்தச்
சத்திதான் இன்றும்: முன்னைத் தகவிலா மலங்கள் வாட்டி
அத்தனை அருளும்: எங்கும் அடைந்திடும் இருள் அகற்றி
வைத்திடும் இரவி காட்டும் வளர் ஒளிபோல், மிகிழ்ந்தே." (2)

The Pure Sakti is the Jnana Fire. This Sakti has no existence without Sivam. Like the bright sun which drives away darkness before his glorious and expanding light, the Sakti takes delight in destroying the three Malams of the Souls (Anavam, Kanma and Maya) and admits them to the feet of Brahm, *i.e.*, it enables Souls to become united to Brahm.

(d) Pasam consists of Anavam (Malam), Kanmas and Maya. In the 1st Sutra, the existence of Anavamalam is proved. In this Sutra the existence of Kanma and Maya is proved.

"மாயை, மாமாயை, மாயாவரும் இருவினையின் வாய்மை
ஆய ஆருயிரின்மேவும் மருளினில் இருளாய் நிற்கும்;
மாயை, மாமாயை, மாயாவரும் இருவினையின் வாய்மை
ஆய ஆருயிரின்மேவும் அருளினில் ஒளியாய் நிற்கும்."

Maya, Anavam (the Greater Maya) and Kanmas will keep the soul in darkness, when he is in bondage and is ignorant of "Self". But when Truth is known to him (by Brahm), they will change into light.

(Sivaprakasam)

(e) The "Anai" referred to in the Sutra is Maya or Sakti or Kundali or Arul or Energy of Brahm.

(f) When it is said that Souls take bodies, it does not mean that they take human bodies only. Bodies mean the bodies of from worm to man.

IIIRD SUTRA.

PROOF OF THE EXISTENCE OF SOUL OR PASU OR JIVA.

"உளது ; இலதென்றலின், எனதுடல் என்றலின்,
ஐம்புலன், ஒடுக்கம் அறிதலின், கண்படில்
உண்டிவிணை யின்மையின், உணர்த்த உணர்தலின்,
மாயா இயந்திர தனுவினுள் ஆன்மா."

Atma or soul is a fact and it dwells in the Maya machinery of body. Its existence in the body is proved,

(*a*) As our Soul (Atma) intelligence discards everything else as not soul.

(*b*) As we say "It is my body."

(*c*) As the soul knows things through the five senses (which are only un-intelligent doors).

(*d*) As the soul knows things in sleep when the senses are inactive.

(*e*) As the body has no actions and has no experience of pleasure and pain in sleep, and

(*f*) As the soul which remembers and forgets things, knows things only when led by Brahm (intuitively).

The existence of the intelligent Pasu or Soul is proved in this Sutra with reference to the unintelligent body, in the same way as in the 1st Sutra the existence of Pathi or Brahm is proved with reference to the unintelligent universe).

This Sutra is divided into seven parts for purposes of dissertation with reference to the 6 reasons given in the Sutra itself and the 7th part relates to the refutation of "the combination of Kandas theory," followed by some sections of Buddhists.

PART I—DISSERTATION.

"ஆன்மா இலதென்றலின்"

As it is said that there is no soul.

This dissertation refutes those who say "There is no soul."

STATEMENT.—

"ஈண்டு ஆன்மா இலதென்றலின் ஆன்மா உளது."

Atma or Soul exists as it is asserted that it does not exist.

REASON.—எவற்றினையும் அன்றன்றென விட்டு ஆன்மா இலதென்று நிற்பதுளதாகலின் அதுவே ஆன்மாவாம்.

The intelligence which says "body is not soul", "senses are not soul," "andakaranams are not soul", "the happenings of pleasure and pain are not soul" and so "there is no soul"—this intelligence is soul.

ILLUSTRATION.—

"அன்றன் றெனநின் றறிணத்தையும் விட்டு அஞ்செழுத்தாய்
நின்றேன் றுளது; அதுவேநீ; அறிணத்தும்—நின்றின்று
கர்ப்பணம்போல் காட்டலால், சார்மாயை கீயல்லை;
தற்பரமு மல்லை; தனி."

After discarding everything one by one as not soul, there remains "one" in your body as Anjeluthu (அஞ்செழுத்து). This Anjeluthu is you or soul. As you (soul) reflect everything to which you happen to be attached, like crystal, you are neither Maya (Pasam) nor Pathi (Brahm). You are quite separate from either of them.

Anjeluthu is Si, Va, Ya, Na, Ma (சி. வ, ய, ந, ம). This is Panchatcharam. This Panchatcharam is a "thing" (Brahma-Vastu பிரம்ம வஸ்து) and the five letters are not ordinary letters but represent the 5 functions of Panchatcharam or the five elements in it. Si (சி) represents Sivam; Va (வ) represents Arul or Sakti; Ya (ய) represents Atma

or soul; Na (ந) represents Durothai or Maya, and Ma (ம) represents Anavamalam. The soul (ய) remains between Si & Va (சி-வ) on the one side and Na and Ma (ந-ம) on the other. These 5 elements can be reduced to three; Si and Va as Pathi (Brahm), Ya as soul (Pasu) and Na and Ma as Pasam. The soul or Pasu is thus betwixt Pathi and Pasam. So long as he is attached to Pasam he is in bondage. When he severs his connection with Pasam, he becomes attached to Pathi or Brahm and gets release.

Panchatcharam is the Tirumani or body of Brahm. Without this Panchatcharam, there will be no Panchakritiam; (Five operations: சிருஷ்டி, திதி, சங்காரம், திரோபாவம், அனுக்கிரகம் *viz.* Creation, Preservation, Destruction, Veiling and Mercy). Panchatcharam is all in all. These letters not being ordinary letters, there is no use uttering these letters singly or in combination and there is no virtue in intonation. Panchatcharam is a "thing" (Vastu) and it should be taken if one wants to avoid the cycle of births.

"உற்ற குறியழியும், ஓதுங்கால் பாடைகளில்
சற்றும் பொருள்தான் சலியாது—மற்றதுகேள்
ஈசன், அருள், ஆவி, எழிலார், திரோதம், மலம்,
மாசி லெழுத்தஞ்சின் அடைவாம்." (*1*)

The signs of the letters will die but the meaning of the letters in the different languages will not die. The meaning of the unblemished 5 letters forming the Panchatcharam is Sivam, Arul, Soul, the beautiful Dirotham (Maya) and Malam. This you should understand.

"அஞ்செழுத்தே ஆகமமும் அண்ணல் அறுமறையும்
அஞ்செழுத்தே ஆதிபுராணமனைத்தும்—அஞ்செழுத்தே
ஆனந்தத்தாண்டவமும், யாவைக்கும் அப்பாலாம்
மோனந்தமாம் முத்தியும்." (*2*)

All the 28 Agamas and the 4 Vedas are Panchatcharam. The 18 Puranas are Panchatcharam. The merry dance of Sivam-Sakti, *i.e.*, Panchakritiam is Panchatcharam. The silent Paramukti, above all Tatwas is also Panchatcharam.

(Unmai Vilakkam by Saint Manavasagam—Kadanthar)

"அஞ்செழுத்தாலே அமர்ந்தனன் நந்தியும்,
அஞ்செழுத்தாலே அமர்ந்த பஞ்சாக்கரம்,
அஞ்செழுத்தாகிய அக்கர சக்கரம்,
அஞ்செழுத்துள்ளே அமர்ந்திருந்தானே." (3)

Nandi rests on Ancheluthu;
Panchatcharam rests on Ancheluthu;
The round letter is formed by Ancheluthu;
Brahm rests within Ancheluthu;
(Tirumandiram by Saint Tirumular)

PART II—DISSERTATION.

"எனதுடலென்றலின்"

As we say "my body"

This dissertation refutes those who say that body is the soul.

STATEMENTS—

(1) "இனி எனதுடல் என்றலின் ஆன்மா உளது."

The intelligence within us which says "This is my body" is soul. This intelligence does not say "I am body," "I am hand," "I am leg" etc., but "My body" "My hand," "My leg" etc.,

This "My" is soul.

(2) என்பதி என்மனை என்றூற்மீபால, என்கை, என்காலென நிற்பதுளதாகலின், அதுவே அவ்வான்மாவாம்.

As we distinguish things outside us and separate from us, as "My town," "My house" etc., the intelli-

gence which says "This is my body" thus distinguishing the body from "I" is soul. The "I" is Atma.

ILLUSTRATION.—

"எனதென்றமாட்டின் எனது, அலாதுளன்னுது
உனது அலாது உன்கை, கால், யாக்கை—எனதென்றும்
என்னறிவதென்றும் உரைத்துநீ நிற்றிகாண்
உன்னில், அவைவேறும் உணர்."

Because you say "Mine," and do not say "not mine" and because you stand apart and say "My hand," "My leg," "My body," and "My mind", the hand, leg, body and mind are not you (the Soul). If you consider deeply you will find that you the soul are different from them all.

PART III—DISSERTATION.

"ஐம்புலன் அறிதலில்."

Because it knows the fine senses.

(This is to refute those who say that the 5 senses or Indirias are the soul)

STATEMENTS.—

(1) "இனி ஐம்புலன் அறிதலின் ஆன்மா உளது."

Soul exists as it is the one which knows all the senses. (Soul exists distinct from the senses as we say "My senses," thus distinguishing the senses from the soul.)

(2) ஐம்புலனுகிய சத்தப், பரிச, ரூப, ரச, கந்தங்களை, இந்திரியங்கள் ஒன்றறிந்த தொன்றறியாமையின், இவ்வைந்தினுலும் ஐம்பயனும் அறிவதுஉளதாகலின் அதுவே அவ்வான்மாவாம்.

Each of the five organs (for hearing, touching, seeing, tasting and smelling) knows only one sense. The sight organ cannot hear; the hearing organ cannot see and so on. There is one thing in your body which knows all the senses brought by the different sense organs. This one is soul.

ILLUSTRATION.—

"ஒன்றறிந்த தொன்றறியாதாகி உடல்மன்னி
அன்றும் புலனுய் அவ்வஞ்செழுத்தை—ஒன்றறிதல்
உள்ளதேயாகில் அது நீ, தனித்தனி கண்டு
உள்ளல், அவை, ஒன்றல்லை, ஓர்."

The five sense organs in the body which can know only one sense each and not more than one and are varied in such a manner that one sense cannot know what is brought by a different organ—these organs are guided by the Ancheluthu. The intelligence in your body which is cognisant of this is the soul (you). You are not the five senses which perform five different functions. This, you should consider.

PART IV—DISSERTATION.

"ஓடுக்கம் அறிதலின்".

Because it knows in the quies-cence of the five senses.

This is to refute those who say that it is the Sukkuma body or the Puriyatta body, which cognizes all the five senses and not the soul.

STATEMENTS.—

(1) "இனி ஓடுக்கம் அறிதலின் ஆன்மாவுளது."

The intelligence which knows the dreaming state (swapna) when the sense organs are inactive is the soul.

In the dreaming state, the five senses are quiescent and the intelligence which knows the dream, which is not brought by any of the five senses, is the soul.

(2) நனவின்கட், கனவுகண்டாமென்றும், கண்டிலமென்றும் நிற்பதுளதாகலின் அதுவே அவ்வான்மாவாம்.

The intelligence which says in the waking state "I dreamt" or "I did not dream" is the soul. Dreams are remembered in the waking state only in a hazy

manner and not accurately. If it was the Sukkuma or the Puriyatta body, which knew the dream, there should be no haziness in remembering it afterwards. Because there is haziness in reciting the dream, it is the Soul which knows the dream and not the Puriyatta body.

ILLUSTRATION.—

"அவ்வுடலில் நின்றுயிர்ப்ப ஐம்பொறிகள் தாம்கிடப்பச்
செவ்விதின் அவ்வுடலில் சென்றடங்கி—அவ்வுடலின்
வேறொன்று கொண்டு விளையாடி, மீண்டதனை
மாறல், உடல்நீயல்லை, மற்று."

In the dreaming state, the five senses are inactive, though the organs are present. The Soul is active then and is quite cognizant of what is going on. In passing from the waking to the dreaming state, the Soul leaves the Tula body, enters the Sukkuma or Puriyatta body and roames about experiencing pleasures or pain. Then when it comes back to the waking state, it leaves the Sukkuma body and re-enters the Tula body and remembers its actions and experiences in the dreaming state very indistinctly. Hence the Soul is not the Sukkuma body or Puriyatta body. If it was the Sukkuma body which dreamt, then there ought to be a clear remembrance of what happened in the dreaming state.

PART V—DISSERTATION.

" கண்படில் உண்டி வினையின்மையின் "

As the body has no actions and there is no experience of pleasure or pain in dreamless sleeping state (sushupti).

(This is to refute those who say that Prana-Vayu (*பிராண வாயு*) or the air which plays in respiration is the Soul).

STATEMENT.—

(*1*) *இனிக் கண்படில் உண்டி வினையின்மையின் ஆன்மா உளது.*

Though there is respiration in sound sleep or dreamless sleeping state (Sushupti), there is no experience of pleasure and pain and the body and karurvigals are without any action. Hence there is a Soul separate from the body, the karuvigals and respiratory air.

(2) ஒடுங்கினவிடத்து இன்பத்துன்பம், சீவனம் பிரகிருதிக் கின்மையின், ஒடுங்காதவிடத்து இன்பத் துன்பம் சீவியாநிற்ப தளதாகலின் அதுவே அவ்வான்மர்வாம்.

In sleep, when the senses are inactive, the Maya body does not experience any pleasure or pain and has no action though there is respiration. In the waking state there is experience of pleasure and pain and action. So, the one who is cognizant of both states is the Soul.

ILLUSTRATION.—

''கண்டறியும் இவ்வுடலே, காட்டொடுங்கக் காணுமேத
உண்டி வினையின்றி உயிர்த்தலால்—கண்டறியும்
உள்ளம் வேறு உண்டு, ஆப் ; ஒடுங்காது உடல் நண்ணில்
உள்ளதாம் உண்டி வினை ஊன்.''

This body which knows and feels only in the presence of the Soul cannot know and feel any thing unless there are experiences of pleasure and pain by the soul itself and unless the Soul is active. In sleep, whether in the dreaming state (Swapna) or in the dreamless sleeping state (sushupti) the respiratory air is in play; but it does not know that it is in action. So, that which is able to take cognizance of the inactivity of the Karuvigals and the activity of the respiratory air in sleep, is the Soul. It is only when the Soul is unabsorbed and is joined with Karuvigals, that the body will experience pleasure and pain and will be in action and not otherwise, quite apart from the play of the respiratory air (Pranavayu).

PART VI—DISSERTATION.

உணர்த்த உணர்தலின். As it (soul) knows only when instructed by Brahm.

(This is to refute those who say that Braham (God) is the Soul.

STATEMENT.—

(1) "இனி உணர்த்த உணர்தலின் ஆன்மாவுளது."

Soul exists as it knows when instructed by Brahm.

In the Kevala state (or unembodied state) the Soul is dull and actionless as it is not joined to Karuvigals. It has no knowledge then as it is completely hidden by Anavamalam. It is only when it is clothed with Karuvigals by Brahm and passes from the Kevala to the Sakala state (embodied state) that the Soul begins to acquire knowledge Brahm is not subject to these limitations as he is Omniscient. So Brahm is not the Soul.

(2) அவன் அறிந்தாங்கறிவனென்று அறிவிக்க அறிந்து உபதேசியாய் நிற்பதுளதாகலின் அதுவே அவ்வான்மாவாம்.

Brahm is Omniscient and is not subject to forgetfulness. The intelligence of the Soul is limited and it is also subject to forgetfulness. Brahm does not require any teacher to teach Him any thing, while the Soul is in need of a teacher and knows things only when taught by Brahm intuitively.

ILLUSTRATION.—

"அறிந்தும் அறிவதேயாயும், அறியாது
அறிந்ததையும்விட்டு, அங்கு அடங்கி—அறிந்தது
எது? அறிவும்அன்றுகும்; மெய்கண்டான் ஒன்றின்
அது, அதுதானென்னும் அகம்."

What is that which knows things carried by the senses only piece-meal and cannot know simultaneously all the things carried by all the five senses together? What

is that which knows only when taught? What is that which is anxious to know things? What is that which forgets what it once knew? What is that which cannot concentrate upon anything continuously but only off and on? What is that which is subject to the five states of consciousness (Jagrat, Swapna etc)? What is that which is sucked in and absorbed at the place called lladam? It is not the Brahmn, the Ommiscient. If one who knows the Truth ponders deeply, he will find that like the sun which is different from the eye, this thing is quite different from the Great Intelligence and is called Soul or Ego and it has the natural tendency to partake of the nature of anything to which it is attached.

PART VII—DISSERTATION.

"ஆன்மா தனி."

The soul is separate—

This is to refute two sections of Buddhists *i.e*, Soutrantikar and Vybadikar who are called Samukanma Vathigal, according to whom the whole universe will be brought under Purachamudayam and Akachamudayam (புறச்சமுதாயம், அகச்சமுதாயம்). Purachamudayam relates to earth etc. which are said to be caused by Parama Anus, (பரமாணுக்கள்) or Atoms. These Atoms are of 4 kinds; earth atom, water atom, fire atom and air atom. A combination of these atoms will produce earth, water, fire and air. Akachamudayam relates to Chittam and Chittapadudi (சித்தம், சித்தப்பகுதி). They are produced by 5 kinds of Kandas (கந்தம்). These 5 Kandas are called Uruvam (உருவம்), Vedanai (வேதனை), Jnanam (ஞானம்), Kuri (குறி), and Vasana (வாசனை). The body, senses etc. are called

Uruvakandam (*உருவக்கந்தம்*). The intelligence which feels Uruvakandam is called Jnana-kandam (*ஞானக்கந்தம்*). Pleasures and pains experienced from this knowledge are called Vedanakandam (*வேதனைக்கந்தம்*). The names applied to persons and things are called Kuri-kandam (*குறிக்கந்தம்*). The knowledge of persons and things from their names is called Vasana-kandam (*வாசனைக்கந்தம்*). Uruvakandam is placed under Purachamudayam and the remaining four are placed under Akachamudayam.

STATEMENT.—

"*இனி மாயா இயந்திர தனுவினுள் ஆன்மா உளது.*"

The Soul is not a combination of the 5 Kandas as stated by these Buddhists but remains in the Maya machinery of body as a separate entity.

The body is Maya and all the Kandas are Maya. They are all transient and perishable. But the Soul is eternal and imperishable.

REASON.—*அவை தாம் வெவ்வேறு பெயர்பெற்று நிற்றலான்.*

Because they have each a separate and different name to distinguish them from the Soul. (The Maya matters which compose the body and the 5 Kandas have each a different name.)

ILLUSTRATION.—

"*கலியாதி மண்ணந்தம் காணில் அவை மாயை,*
நிலையாவாம், தீபமேபோல—அலையாமல்
ஞானத்தை முன்னுணர்ந்து நாடில் அது தனுவாம்
தான் அத்தின் வேறுரும் தான்."

If you are able to find the Tat as or Karuvigals from Kalai" to "Earth," you will then know that they are Maya and transient. If you first understand *Jnana*,

remain quiescent and ponder, you will find that they are all Maya matter though they serve like a lamp;- you are quite different from them, just as the eye is different from the lamp.

Tatwas or Karuvigals (Categories) are considered as 24, 36, 96 and above. Of these, 36 Tatwas are Major and the remaining Minor. The 36 Tatwas are as follows.

Atma Tatwas 24 ஆன்ம தத்துவம்.
- (a) The five Elements. பஞ்ச பூதம். Earth, water, fire, air, ether.
- (b) The five Sense organs-ஐம்பொறிகள். (ஞானேந்திரியங்கள்).
- (c) The five Senses-ஐம்புலன்கள். (தன் மாத்திரை).
- (d) The five Kanmendriams. (கன் மேந்திரியங்கள்).
- (e) The four Andakaranams. அந்தக் கரணங்கள்).

Vidya Tatwas 7 வித்தியாதத்துவங்கள். Kalam, Niyadhi, Kala, Viddhi. Arakam, Purudan and Maya. காலம், நியதி, கலை, வித்தை, அராகம், புருடன், மாயை.

Siva Tatwas 5 சிவதத்துவங்கள். Suddaviddai, Iswaram, Sadakkiam, Sakti, and Sivam. சுத்த வித்தை, ஈஸ்வரம், சாதாக்கியம், சத்தி, சிவம்,

Sivam is first and from Him all the other Tatwas are only an extension.

(a) The Sutra as literally translated from Sanskrit by Pandit Kuppusamy Raja.

தத்துவங்கள் எல்லாவற்றையும், இங்ஙனமன்று, இங்ஙன மன்று என்று நீக்குதலாலும், உடலாதிகளில் மமதை (எனதென் னும் தன்மை) யின் ஆதிக்கமிருத்தலாலும், இந்திரியங்களின்

ஒடுக்கமாகிய சொப்பனத்தினை அறிதலாலும், உறக்கத்தில் போக மின்மையாலும், சாக்கிரத்தில் அறியுந் தன்மையிருத்தலாலும், சரீரத்தில் (யாதெனலும் சொற்பொருளாகிய) அணுவாகிய ஜீவாத்மா உளது.

As all the Tatwas are discarded one after another as not Atma, as there is egoism in the body, as dreams are known when the senses are at rest, as there is no experience of pleasure or pain in sleep, and as there is a capacity to know in Jagrat, there is Jivatma in the body.

(b) The corresponding sutra in Sivajnana Siddhiar

உயிரெனப்படுவதிந்த உடலின்வேறுளதாய் உற்றுச்,
செயிருறும் இச்சாஞானச் செய்திகளுடையதாகிப்,
பயில்வுறும் இன்பதுன்பப்பலன்களுந் நுகரும்; பார்க்கில்,
துயிலொடும் அஞ்சவத்தைப்படும் உண்மை துரியாதீதம்.

What is called Soul exists in the body, but is quite separate from it. It is endowed by Brahm with three faculties; Ichai, Jnana, and Kiriya (இச்சை, ஞாணம், கிரியை) which are the embodiments of Sakti. It experiences pleasures and pains according to its past Kanmas and is subject to 5 Avastas, (Jagrat, Swapna, Sushupti, Turiam and Thuriyatheetham). Its separate existence from all Tatwas is established, as it alone remains in Turiyatheetham after all the Tatwas are left behind one after another, as it passes from Jagrat to Thuriyeethatham.

In Thuriyatheetham, even the respiratory air (Piranavayu) is left behind and the Soul alone remains. This will be the experience of Jivanmuktars.

(c) Corresponding Sutra in Sivaprakasam.

"செறிந்திடும் உடலுள்மன்னிச் சேர்புலன் வாயில்பற்றி
அறிந்ததில் அழுந்தும், ஒன்றும் அறிந்திடா துறியும்தன்மை
பிறிந்தடையஞ்சவத்தை பெருகிய மலத்தால்பேணி
உறுந்தனி அதீதமுண்மை உயிர்க்கென உணர்த்துமன்றே."

The Soul is in the body. Through the doors of the senses, it experiences joys and sorrows as the result of its Kanmas. At the same time it does not know "Self" which experiences things, and the Sakti or Arul of Brahm which brings them about. When he is thus in ignorance or bondage, he will be subject to 5 Avastas or states of consciousness (ie.,) Jagrat, Swapna, Sushupti, Turiam and Turiyatheetham on account of the Eternal Malam which binds him. In Thuriyatheetham he will be rid of Tatwas or Karuvigals and will be alone. This is the nature of the Soul.

This stanza should be read also under Sutra 4 *infra*.

IV TH SUTRA:

THE NATURE AND CHARACTER OF PASU OR SOUL OR JIVA.

"அந்தக்கரணம் அவற்றினொன்றன்று; அவை
சந்தித்த, தான்மாச் சகச மலத்துணராது;
அமைச்சு அரசு ஏய்ப்ப நின்று அஞ்சவத்தைத்தீத."

The Soul is not one of the Andakaranams, It is neither Manas nor Buddhi, nor Chittam nor Akankara. The Soul does not know and feel anything in its Kevala state as it is hidden by the Eternal Anavamalam, So, in order to make it active and shine, it has been made by Brahm to meet and join the Andakaranams in the course of its development and like a King who is assisted by his ministers in the administration, the Soul carries on its activities through the Andakaranams and passes through the 5 Avastas of Jagrat, Swapna, Sushupti, Turiam and Turia theetham.

சாக்கிரம் (நனவு), சொப்பனம் (கனவு), சுழுப்தி, துரியம், துரியாதீதம். Avastas mean states of consciousness.

PURPORT:—

"இதுவும் அது"

This is the same as the other.

In Sutra 3, the existence of the Soul was established; In this Sutra, its nature is given in extenso.

This sutra is divided into 3 parts for purposes of dissertation.

(1) அந்தக்கரணம் அவற்றினொன்றன்று;
(2) ஒன்றன்றுயினும் சகசமலத்துணராது, அவை சந்தித்தது.
(3) அமைச்சர ஏய்ப்பதின் றஞ்சவத்தைத்தீத.

PART I—DISSERTATION.

"அந்தக் கரணம் அவற்றின் ஒன்றன்று."

It (the soul) is not one of the Andakaranams.

This dissertation is to refute those who say that Andakaranas are the soul either singly or collectivley.

STATEMENT.—

சூண்டு இவ்வான்மாவானது அந்தக்கரணங்களாயுள்ள மனே புத்தி அகங்கார சித்தங்களில் ஒன்றன்று.

The Soul established in Sutra 3 is neither Manas nor Buddhi, nor Akankaram nor Chittam.

Andakaranas are of two kinds. The inner and outer Andakaranas. The inner Andakaranas are Kalam, Niyadi, Kalai and Arakam. As nobody contends that these are the Soul, these are not dealt with. The outer Andakaranas which are Manas, Buddhi, Akankaram and Chittam are alone dealt with here.

REASON.—அவை தாம் பிரகாசமாய் நின்றே அப்பிரகாசமாய் நிற்றலால்.

Because the Andakarnams shine as Chit (spirit) (சித்து) with reference to the Tatwas below them such as the five senses and remain dull as Achit (matter) (அசித்து) with reference to what is above them *i.e.*, the Soul.

It is true that the Andakaranas each performs a function. In this respect they are Chit (சித்து) (spirit) but they do not know that they are performing this function. It is the Soul which takes congnizance of the different functions of the Andakaranas. Hence the Andakaranas are Achit (அசித்து) matter.

The functions of the Andakaranas are:—

(*a*) Manas—thinks and doubts;
(*b*) Chittam—weighs;
(*c*) Buddhi—decides;

(*d*) Akankaram—starts to decide, stands perplexed and executes when Buddhi decides. The Andakaranas are ordinarily understood to be the Soul, in the same manner as the prime ministers of a king are called kings by courtesy.

ILLUSTRATIONS.—

(1) "மனமாதியால் உணர்தல் மன்னு புலன்கள்;
மனமாதி மன்புலனில் அல்லன்—மனமேல்
உதித்தொன்றை உள்ளம் உணர்தல், அதனில்
உதிக்கும் கடல் திரையை ஒத்து."

The senses know things through the mind (manas) and its companions, who are above the senses. Senses are not the Andakaranas. In the same manner the Andakaranas know things through the Soul who is above them and the Andakaranas are not the Soul as they do not know what function they each perform, which is known only to the Soul. Different kinds of thoughts and ideas will spring up in the Soul like the waves of the sea, through the Senses and the Andakaranas.

(2) "சிந்தித்தாய்ச் சித்தம், தெளியாதாய் ஆங்காரம்,
புத்தியாய் ஆய்ந்து, மனமாகிப்—பற்றித்து,
வெவ்வேறு தானே துணிந்து உள்ளம் இவ்வேழும்;
அவ்வேழும் போதுபோல், ஆங்கு."

It is the Soul which weighs things as Chittam, thinks and wavers as Manas, stands perplexed like Akankaram and decides as Buddhi. The Andakaranas cannot act independently of the Soul. Like Time which gives us hours, days, weeks, months and years in conjunction with the Sun, Moon and the Stars, the Soul plays the part of the different Andakaranas in conjunction with each of them. The Soul is, however, not the Andakaranas just as Time is not day, week, etc.

(3) "அகார, உகாரம், அகங்காரம் புத்தி,
மகாரம் மனம்; சித்தம் விந்துப்;—பகாதிவற்றை,
நாதம் உள வடிவாம்; நாடில் பிரணவமாம்;
போதம் கடல் திரையே போன்று."

The letter Akaram (அகாரம்) directs Akankara. The letter Ukaram (உகாரம்) directs Buddhi. The letter Makaram (மகாரம்) directs Manas. Bindu (விந்து) directs Chittam and Nadam (நாதம்) directs the Soul. If these 5 are considered jointly without dis-integration, they are of the form of Pranavam (பிரணவம்). Thoughts and ideas will spring up and change constantly in the Soul through these 5 (அ, உ, ம, நாதம், விந்து) in the same way as the waves of the sea rise and fall without intermission.

This will be clear to those who understand the 4 Vakku (வாக்கு); Sukkumi, Bysanti, Matimi, and Vykari (சூக்குமை, பைசந்தி, மத்திமை, வைகரி). The 4 Vakku are nothing but different transformations of the same Panchatcharam or Logos. Pranavam is the same as Panchatcharam.

(4) "எண்ணில ஓங்காரத்தீசர் சதாசிவமாம்
நண்ணிய விந்துவொடு நாதத்துக்—கண்ணில்
பகர் அயன் மாலோடு பரமன் அதிதெய்வம்
அகர, உகரம், மகரத்தாம்."

The deities who guide the five component parts of the (above mentioned) immeasurable Pranavam or Om or Omkaram are the following. Makasan guides Bindu, Sadasivam Nadam, Brahma Akaram, Visnu Ukaram and Rudhra Makaram. Unless the Soul joins the five letters referred to and the five deities and the four Andakaranas (14 in all), it will remain as dull and dormant as matter and will not act.

This will be comprehensible only to those who are able to restrain the two airs, Pranavayu (the respiratory air) and Apanavayu (the air which escapes through the anus). These adepts are none but Jivanmuktars. "Om" is made up of the three letters A. U. M. (அ. உ, ம.)

PART II—DISSERTATION.

ஒன்றன்றுயினும், சகசமலத்துணராது அவை சந்தித்தது.

Though the Soul is not one of the Andakaranas, it was made to meet and join them, as it is ignorant on account of the Inborn Malam.

This dissertation is to explain why the self-refulgent and light-imparting Soul is unable to act except by joining the Andakaranas who are not self refulgent as the Soul and who receive light only from the Soul.

STATEMENT.—

இனி இவ்வான்மா சகசமலத்தினுல் உணர்வின்று.

This Soul is sunk in ignorance on account of the Eternal and Inborn Malam.

This statement implies that the Moola Malam or the Root Malam referred to in the 1st Sutra, not only keeps the Soul in ignoranee in the Kevala State but also causes it to pass through the 5 Avastas of Jagrat etc. in the Sakala state. The Root Malam has these two fuctions.

REASON.—

அது தான் ஞானதிரோதகமாய் மறைத்துக் கொடுநிற்ற லான். Because it (the Root Malam) stands hiding the Soul as a Jnana-Blind (or Loving blind).

This "Reason" explains why the Soul which remains dull and inactive in the Kevala state on account of Malam wakes up and begins

activity in the Sakala state when joined with Karuvigals or Tatwas. If the Root Malam is an ordinary Veil or Blind it will keep the soul in ignorance at all times. But the Root Malam is a Jnana-Blind (which correctly means a Blind caused by Love). Panchakritiam (பஞ்சகிருத்தியம்) consists of Creation, Preservation, Destruction, Blind or Veil and Grace. (சிருஷ்டி, திதி, சங்காரம், திரோபாவம், அனுக்கிரகம்). Drobavam (திரோபாவம்) or Blind included in Panchakritiam is the Jnana-Drotakam referred to in this "Reason," Panchakritiam is the work (dance) of Brahm. So this Jnana Blind is also the work of Brahm. The Root Malam keeps the Soul in ignorance only till the time for Anukraham or Mercy (அனுக்கிரகம்) arrives. Jnana (ஞானம்) is one of the names of Panchatcharam in Parisbashai.

ILLUSTRATION.—

"மாயாதனு வீளக்காம், மற்றுள்ளம் காணுதல்
ஆயாதாம் ஒன்றை; அதுவதுவாய்—வீயாத
வன்னிதனைத்தன் னுள்மறைத்து ஒன்றும் காட்டம்போல்
தன்னைமலம் அன்று அணைதல்தான்."

Like the fire-wood and load-stone which hide the fire in them, the Root-Malam hides the Soul eternally and prevents him from knowing what he is. But Maya serves as light, shows him what he is by developing his intelligence. Unless Maya assists the Soul in this respect, he will have no knowledge.

This illustration shows how Anavamalam stands with the Soul as Adwaita from time eternal and how Anavamalam and Maya act and intersact for the benefit and development of the Soul.

PART III—DISSERTATION.

"அமைச்சு, அரசுஎய்ப்ப நின்று அஞ்சு அவத்தைத்தே."

The King-Soul with his Andakarana prime-ministers is subject to five Avastas.

STATEMENT.—

இனி இவ்வான்மாச் சாக்கிரம், சொப்பனம், சுழுத்தி, துரியம், துரியாதீதமாயுள்ள பஞ்சாவத்திதனைப் நிற்கும்.

This Soul which was in ignorance in the Kevala state on account of Malam undergoes the five Avastas of Jagrat, Swapna, Sushupti, Turiam and Turiyatheetham when it is joined to Andakaranas, in the Sakala state.

REASON.—

"அதுதான் மலசொரூபத்தின் மறைந்து
அரூப சொரூபியாய் நிற்றலான்."

Because the Soul though Omnipresent is enveloped by Malam and takes the form and characteristics of the Tatwas (Karuvigals) to which he is attached by Brahm.

(*a*) *"தனக்கென அறிவிலாதான் தானிவை அறிந்துசாராசாரன்;*
தனக்கென அறிவிலாத வாயில்தான் அறியாசாரத்;
தனக்கென அறிவிலாதான் தத்துவவன்னரூபன்;
தனக்கென அறிவானுல் இச்சகலமும் துகரும்தானே."

The Soul has no independent intelligence and cannot join the Tatwas of his own accord. The Tatwas which are unintelligent doors cannot join the Soul of their own accord. The Soul who has no independent intelligence takes the form and characteristics of the Tatwas to which he is attached. It is only when Brahm joins the Soul to Tatwas that the Soul will have action and experience. (Sivaprakasam.)

(*b*) Just as a king who has prime-ministers has also other retinue, the Soul-king has other retinue as follows. (This is given in "Jnanamirtham" (ஞானமிர்தம்):—

The Sense organs.	In the Ear—Watchmen. ,, Body—Spies. ,, Eyes—Messengers. ,, Mouth—Immediate attendants. ,, Nose—Prohits.
The Action organs.	In the Tongue—Cavalry men. ,, Legs—Elephant warriors. ,, Arms—Chariot warriors. ,, Anus—Infantry. ,, Sex organs—Commandants.

The ten Airs or Vayus *(i.e.,)* Pranam, Apanam, Udaman, Viyanan, Samanan, Nagan, Kurman, Kirukaran, Devadattan, and Tananjeyan are the *relations.*

Hearing, touching, seeing, tasting, smelling, speech, walking, giving, passing urine and stool, and enjoying sexual intercourse are the many *followers.* The Soul will assume the form and character of each and every one of these as occasion arises.

ILLUSTRATION.—

(1) "ஒன்றணையா மூலத்து; உயிரணையும் நாபியினில்;
சென்றணையும் சித்தம் இதயத்து; மன்றவாய்
ஐயைந்தாம் கன்னுதலில்; கண்டத்துவாக்காதி
மெய்யாதி விட்டகன்று வேறு."

PROSE ORDER.—

"நன்னுதலில் வாக்காதி மெய்யாதிமன்ற வாய்ஐயைந்தாம்;
கண்டத்துவாக்காதி மெய்யாதி விட்டகன்றுவேறு ஐயைந்தாம்;
இதயத்துச் சித்தம் சென்றணையும்;
நாபியினில் உயிரணையும்; அணையா மூலத்து ஒன்று."

In the Jagrat, 34 Tatwas and the Soul at work. These are Gnanandrias (5), Kanmendrias (5), Tanmatri or senses (5), Speech etc. (5), Airs (10), Andakaranams (4), and Soul (1). The place assigned is Netri or Puruvam, In Swapna, 24 Karuvigals and the Soul are at work. These are

Tanmatri-senses (5), Speech etc., (5), Airs (10), Anda-karanas (4), and Soul (1). The place assigned is Kandam. In Sushupti, Chittam, Pranavayu and the Soul are at work. The place assigned is Idayam. In Turiyam, Pranavayu and the Soul are at work. The place assigned is Nabi. In Turiyatheetham Soul alone reigns. The place assigned is Mulam.

The places mentioned here do not refer to any part of the human body. These places are in Pachatcharam.

(2) "இலாடத்தே சாக்கிரத்தை எய்தியுள்ளம்
இலாடத்தே ஐந்தவத்தை எய்தும்; இலாடத்தே
அவ்வவவிற்கிரியத்து அத்துறைகள் கண்டதுவே
அவ்வவற்றில் நீங்கல் அது ஆங்கு."

In the same way as the Soul leaves behind him Karuvigals, set after set when he proceeds from Jagrat to Thuriyatheetham, he takes back the Karuvigals when he returns from Thuriyathatham to Jagrat. This is in the Sakala state. In the Sutta state also, the would-be Jivanmukta will pass through 5 Avastas or states of consciousness which is however different from these. This will be found in the Special chapters (Sutras, 7–12). The Jivan-mukta enjoys Sushputi (the state of dreamless sleep) in Jagrat (the waking state) which is called Nanavil Sushupti Nili. (நனவில் சுழுப்திநிலை)

The states of conciousness in the Sutta state or pure state are in reference to the Dasakariyam or Dasa Avastas (தசகாரியம், தசஅவத்தை–Dasam-Ten)

Dasa Kariam are the following:-

(1) Tatwa Roobam or Pasa Roobam,
(தத்துவ ரூபம்—பாசரூபம்)

(2) Tatwa Darisanam or Pasa Darisanam,
(தத்துவ தரிசனம்—பாச தரிசனம்)

(3) Tatwa Sutti or Pasa Sutti (தத்துவசுத்தி —பாச சுத்தி)

(4) Atma Roobam or Pasu Roobam.
(ஆன்ம ரூபம்—பசு ரூபம்)

(5) Atma Darisanam or Pasu Darisanam
(ஆன்மதரிசனம்—பசுதரிசனம்)

(6) Atma Sutti or Pasu Sutti (ஆன்மசுத்தி—பசுசுத்தி)

(7) Siva Roobam or Pathi Roobam
(சிவரூபம்—பதிரூபம்)

(8) Siva Darisanam or Pathi Darisanam
(சிவதரிசனம்—பதிதரிசனம்)

(9) Siva Yogam (சிவயோகம்)

(10) Siva Bogam (சிவபோகம்)

When Jnana is revealed to Jiva by Brahm (Sutra 8), he will gradually get a clear knowledge of Pathi, Pasu and Pasam which are called "The Mupporul" (Three things). These three things are in Panchatcharam. When the Jiva acquires a clear idea of this Mupporul, he will gradually discard Pasam or Tatwas, will gradually come to know what he really is and who Pathi or Sivam is and will finally be merged in Pathi or Sivam, which is called Siva Bogam.

These ten Kariams or Avastas are brought under the recognised five Avastas of Jagrat, Swapna, Sushupti, Turiam, and Turiyatheetham; but these Avastas in the Sutta state are pure and untrammelled by Karuvigals or Tatwas and are entirely unlike the ordinary jagrat etc. The classification is as follows.

Tatwa Roobam, Tatwa Darisanam, Tatwa Sutti and Atma Roobam are called *Pure Jagrat* (நின்மல சாக்கிரம்) as the Jiva has come to know ' Self " and the differentiation between him (Pasu) and Tatwas (Pasam). Atma Darisanam is *Pure Swapna* (நின்மல சொப்பனம்) and is also called Siva Roobam because when the Jiva realizes

what "Self" really is, he is said to have found Sivam or Brahm at the same time as he and Brahm are found as Adwaita in the same place (*i.e.*) Panchatcharam. Atma Sutti or the Purification of Atma or Soul by Arul or Panchatcharam is *Pure Sushupti and Pure Turiam* (நின்மல சுழுப்தி, நின்மல துரியம்). This is at the same time Siva Darisanam and Siva Yogam. The union of Jiva with Brahm or Sivam is *Pure Turiatheetham* (நின்மல துரியாதீதம்) and is also called Siva Bogam. (Vide Panchatchara poghtoda in Pandara Sastra—பண்டார சாத்திரம், பஞ்சாக்கரப் பஃறொடை)

(a) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:—

ஜீவனுகிய ஆத்மா அந்தக்கரணத்தினும் வேறுனவனுயினும் மந்திரியும் அரசனும்போல் அதனேடு கூடியவனுய் அவித்தையாகிய ஆணவமலத்தால் தகைக்கப்பட்ட ஞானக் கிரியைகளே உடைய வனுய் அவத்தை ஐந்தினும் இருப்பனுவன்.

The Soul otherwise called Jiva, though he is different from Andakaranas, is joined to them like a king with his minister. Though naturally Omniscient and Omnipresent, he is hidden by Anavamalam and is subject to five avastas.

(b) Corresponding sutras in Sivajnana Siddhiar:

(1)"உணர்வனக்காணமென்னில் ஒன்றைஒன்றுஉணரா வெவ்வேறு
அணைதரும் செயல்கள் நான்கும் அறிந்து, அவை அடக்கிஆக்கிப்
புணரும் உள் கருவியாக்கிப் புறக் கருவியினும் போக்கி
இணைதரும்இவற்றின்வேறுய், 'யான், எனது' என்பதுஆன்மா."

If it is the Andakaranas who know things, they are not cognizant of each other's performances. It is the Soul which says "I" and "Mine", that is cognizant of the four functions performed by the Andakaranas, that controls these functions, and which leaves the different Tatwas or Karuvigals as it passes from Jagrat state to Turiatheetham. So the Soul is different from Andakaranas.

(2) "படைகொடு பவனிபோதும் பார்மன்னன் புகும்போதில்லில்
கடைதொரும் விட்டுவிட்டு காவலுமிட்டுப் பின்னர்
அடைதரும் தனியேஅந்தப் புறத்தினில், அதுபோல் ஆன்மா
உடலினில் அஞ்சவத்தை உறும் உயிர் காவலாக."

A king who returns to his palace from a stroll followed by his retinue leaves behind him at the appointed places all his retinue from the ministers downwards and enters the zenana, leaving only a guard at the door of the innermost room. In the same manner the Soul-king leaves behind him the Tatwas, his retinue, set after set, when he passes from Jagrat to Turiyatheethan, placing only the respiratory air as guard at Turiam.

(c) Corresponding Sutra is Sivaprakasam. Read the Stanza quoted under Sutra 3.

Vth SUTRA.

THE NATURE AND CHARACTER OF PASAM.

"விளம்பிய உள்ளத்து மெய்வாய் கண்மூக்கு
அளந்தறிந் தறியா ; ஆங்கவை போலத்
தாம்தம் உணர்வின் தமி அருள்
காந்தம் கண்ட பசாசத் தவையே."

The five Senses and other Karuvigals or Tatwas cannot know and feel anything unless they are quickened by the Soul. The senses and Tatwas do not know what part they play and how they play. In the same way the Soul cannot know and act unless it is quickened by the Sakti of Brahm or Arul. The Soul however does not know that he is Omnipresent and that he is quickened by Arul. By Sakti being the quickener, Brahm, Sakti's inseparable Consort does not become an active Operator. The mere presence (சந்நிதி) of Brahm makes the Soul active through Sakti, just as iron plays in the presence of magnet.

PURPORT.—இவ்வான்மாக்களிடத்துத் தமது முதல் உபகாரம் உணர்த்துதல்.

This Sutra declares *"the Graciousness of Brahm towards the Soul."*

The Arul referred to in the Sutra is the Dirodana Sakti (திரோதான சத்தி). By the mention of some only of the Tatwas in the Sutra all other Tatwas are included.

This Sutra is divided into 2 parts for purposes of dissertation

(1) விளம்பிய உள்ளத்து, மெய், வாய், கண், மூக்கு அளந்தறிந் தறியா.

(2) தாம்தம் உணர்வின் தமியருள்.

PART I—DISSERTATION.

விளம்பிய உள்ளத்து மெய், வாய், கண், மூக்கு அளந்தறிந் தறியா.

The five senses and other Tatwas cannot grasp anything except through the Soul.

This dissertation is to refute the Sankia philosophy according to which the Soul stands apart, that in its presence Buddhi knows things through the senses and that the Soul does not undergo the Avastas along with the Tatwas.

STATEMENT.—

"ஈண்டு ஐயுணர்வுகள் ஆன்மாவால் உணரும்."

The five senses know things through the Soul (and not as stated in Sankia philosophy)

REASON.—

"அவற்றினன் ஆன்மா ஒற்றிக்குக் காணிலல்லது
அவை ஒன்றையும் விடயியா வாகலான்"

Because the senses can feel nothing except in conjunction with the Soul.

ILLUSTRATION.—

"ஐம்பொறியை ஆண்டங்கரசாய் உளம்நிற்ப
ஐம்பொறிகள் உள்ளம் அறியாவாம்—ஐம்பொறியில்
காணுதல் காணுது; காணும்உளம் காணுதல்
காணுகண்; கேளா செவி."

Though the Soul controls the five senses and rules over them like a King, the senses do not know the Soul. If they act simply in the presence of the Soul as stated by Sankiam, then the senses should be aware of the presence of the Soul. This, in fact, they are not aware of. So, it should be established that unless the Soul *joins* them, they will know nothing. Unless there is actual conjunction between the Soul and the senses there will be no real knowledge. This is evident from the Swapna state or the dreaming state (சொப்பன அவஸ்தை). So it should be admitted that the Soul does not know without the senses and the senses do not know without the Soul. Their services are reciprocal.

PART II—DISSERTATION.

"தாம்தம் உணர்வின் தமிஅருளால் அளந்தறிந்தறியா"

The soul does not know that it is quickened by Sakti or Arul.

This dissertation is to refute the theories of Iswara-avikara-Vadis and others of their opinion (ஈசுர வவிகார வாதிகள்).

STATEMENT.—இனி இதுவும் தமது முதலாலே உணரும்.

This (Soul) too knows through its Chief, the Brahm. (Just as the senses know through the Soul, the Soul knows through Brahm)

REASON.—இவ்வான்மாத் தன்னுலே உணரும் இந்திரியங்களே போலத் தானும் தன்னே உணராது நிற்றலான்.

Because the Soul does not know "Self" and the Brahm who is its support, in the same way as the senses do not know themselves and the Soul who is their support. (This is to show that the Soul by its mere conjunction with the senses does not know things and it can know only through Brahm.)

ILLUSTRATIONS.—

(1) "மன்னுசிவன் சன்னிதியில் மற்றுலகம் சேட்டித்தது
என்னும் மறையின் இயல்மறந்தாய்—சொன்ன சிவன்
கண்ணு, உளம்விணையால் கண்டறிந்து நிற்குங்காண்,
எண்ணுன், சிவன் அசத்தையின்று."

You have forgotten the saying of the Vedas that the universe and the Soul will sport in the mere presence of Sivam or Brahm. The Sivam or Brahm referred to is only a means like the eye. The Soul is in action on account of its Kanmas. Sivam or Brahm will not experience Asat (matter), as no Asat will stand before Him who is Sat (spirit.).

The reason for the repetition of the name "Sivam" thrice in the illustration is to show him in His three

capacities. The first "Sivam" in whose presence the universe plays as well as the Soul, shows that He is the author of eternal bliss (பேரின்ப காரணன்). The second "Sivam", who is stated to be the Eye, shows that He is Omniscient (முற்றுணர்வினன்). The third "Sivam" in whose presence Asat will not stand, shows that He will not experience Asat (தூயதன்மையன்), as He is the personification of Purity.

(2) "வெய்யோன் ஒளியில் ஒடுங்கி விளங்காது
வெய்யோனே ஆகாத மீன்போல—மெய்யவனில்
கண்டு, கேட்டு, உண்டு, உயிர்த்து, உற்று அறியும் ஐம்புனைக்
கண்டு உடனுய் மன்னுதலைக் காண்."

The stars which shine through the Sun and which are swallowed up by the Sun do not become the Sun itself. In the same way the soul who is ever within the orbit of Brahm, knows things with Him and through Him, yet does not become Brahm (Adwita). This Adwaita relationship between Brahm and the Soul is like that between the Soul and the senses which see, hear, taste, smell and touch with the Soul and through the Soul.

(3) "அருளுண்டாம், ஈசற்கு அதுசத்தி, யன்றே
அருளும் அவனன்றி யில்லை—அருளின்றி
அவன் அன்றே இல்லை ; அருள்கண்ணுர் கண்ணுக்கு
இசிபோல் நிற்கும் அரன் ஞாய்ந்து."

Arul is Enternal and Anadi (அனாதி). This Arul is Sakti (Kundali), Energy of Brahm. There is no Arul without Brahm and there is no Brahm without Arul. To those Pakkuvars (பக்குவர்) who have been fortunate enough to get the Arul eye, Brahm will be like the sun.

This is to show how Souls who are within Brahm are in action without any corresponding action on the part of Brahm. Brahm or Sivam has Arul as His Sakti. Sivam and Sakti are inseparable. They are co-existent, co-eval and

co-eternal. Though Brahm is quiescent, His Sakti is very active. The movements and action of the Souls are all due to the influence of Sakti, the inseparable partner and consort of Brahm. Arul is the same as Panchatcharam. The meaning of Arul or Panchatcharam will be revealed to Pakkuvars by Brahm. It is only when a person has understood the meaning of Arul or Panchatcharam, that he will be able to understand "Self" and Brahm and his union with Brahm who is always within his Soul & within his body, will be possible.

(*a*) The Sutra as literally translated from Sanskrit by Pandit Kuppusamy Raja:—

இந்திரியங்கள் விஷயங்களே புருஷனுகிய ஜீவனுல் அறிகின்றன. அச்சீவனும்தானே அறிகிறதில்லே. சம்புவினுல் அறிகின்றன், அதனுல் சிவன் விகாரியாவானெனின், விகாரியாகான். அச் சிவன் அச்சீவனே காந்தம் இரும்பினைச் சேட்டிப்பதுபோல் செலுத்துகின்றன்.

Indirias (senses) know things through Jiva the Soul. The Soul too does not know things by itself. It knows things through Brahm. Brahm does not for this reason become an Operator; Brahm makes the Jiva play in *His presence*, just like the magnet makes the iron play before it.

(*b*) The corresponding Sutra in Sivajnana Siddhiar:—

"பொறி, புலன், கரணமெல்லாம் புருடனுல் அறிந்து, ஆன்மாவை அறிதரா: அவையேபோல ஆன்மாக்கள் அனேத்தும் எங்கும் செறிதரும் சிவன்றனுலே அறிந்திடும், சிவனேக்காணு, அறிதரும் சிவனேயெல்லாம் அறிந்து அறிவித்துநிற்பன்."

The Senses, Karanas, and other Tatwas know things through the Soul (Puruda) but they do not know themselves and the Soul which guides them. In the same way,

the Soul experiences things and reaps the fruits of its actions (Kanmas) according as they are set in motion by the Drodana Sakthi (திரோதான சத்தி), the partner of the Omnipresent Brahm and yet the Soul does not know itself and the Sakti of Brahm who sets things in motion. Though the Senses and the other Tatwas do not know the Soul, the latter is ever present with them and makes them act. In the same way, though the Soul does not know Brahm who is ever present with him, Brahm who makes the Soul know him, when he is rid of Pasam, is ever present with the Soul, knowing him and making him know things.

The position of Brahm in this respect is very clearly put by Saint Karaikal Ammayar in "Arpudatiruvandadi". (காரைக்கால் அம்மையார் அற்புதத்திருவந்தாதி).

(1) "அறிவானுந்தானே, அறிவிப்பான்தானே
அறிவாய் அறிகின்றான்தானே—அறிகின்ற
மெய்ப்பொருளுந்தானே, விரிசுடர், பார், ஆகாசம்,
அப்பொருளுந்தானே அவன்."

It is Brahm who knows things. It is He who instructs (the Soul). It is He who as Arivu or Intelligence knows everything. It is He who is the Panchatchara Porul (பிரமவஸ்து—பஞ்சாக்ஷரப் பொருள்), the Truth. He is the Light, Earth, Ether and All.

(2) "அருளே உலகெலாம் ஆள்விப்பது : ஈசன்
அருளே பிறப்பறுப்பதானால்—அருளாலே
மெய்ப்பொருளே நோக்கும் விதியுடையேன்-எங்ஙான்றும்
எப்பொருளு மாவதெனக்கு."

It is Arul which rules the world. It is Arul which causes the cessation of births. I have been fortunate to see Panchatcharam through Arul. It is Arul which is all to me always.

(c) **The corresponding Sutra in Sivaprakasam:**

(1) "உருஉணர்வில்லாமையாலும்; ஒருபுலன்களாக
மறுவிலின்றறிதலாலும்; மனாதிகள் தம்மின்மன்னித்
தருபயன் துகர்தலாலும்; உயிர்சட மாதலாலும்,
அருவினை உடலுள்ளுயிர், அறிவினால் அறியுமன்றே."

The body cannot know things as it is unintelligent matter. The senses cannot know things as they can each experience things only one at a time. The Andakaranas cannot directly know things, as they can experience only such of the things as are brought to them through the senses. The respiratory air (பிராண வாயு) cannot know things as it is unintelligent matter. The Soul which is confined within this body according to its Kanmas can know things only through Brahm.

(2) "அறிவெனில் வாயில்வேண்டா; அன்றெனில்அவைதாம்என்னை,
அறிவதை உதவும் என்னில் அசேதனம் அவைதாம் எல்லாம்;
அறிபவன் அறியும் தன்மை அருளுவ னென்னில், ஆன்மா
அறிவிலதாகும்; ஈசன் அசேதனத் தளித்திடானே."

If the Soul can know things independently by itself, it does not require the senses, as its doors. If the Soul is an unintelligent entity, what good can the senses do to it? The senses cannot furnish intelligence to the Soul as the senses are themselves unintelligent. If the Omniscient Brahm can be said to furnish intelligence to the Soul then the Soul by nature must be unintelligent matter. The All-knowing Brahm will not supply intelligence to an unintelligent matter. So it is certain that the Soul is an intelligent entity by nature.

(*d*) The heading of this Sutra is "The nature and character of Pasam". Pasam consists of Anavamalam, Kanmas and Maya. The nature of Anavamalam has been dealt with in Sutra 4 The Arul referred to in this Sutra, is Drodana Sakti. Maya and Kanmas are only the instruments or agents of this Drodana Sakti and a descrip-

tion of Drodana Sakti or Arul in the Sutra and dissertations, covers also a description of Maya and Kanmas and so they are not separately dealt with.

(e) From a delineation of the nature and character of Anavamalam, Maya and Kanmas (Pasam), by Saint Meikanda Devanar in Sutras 2, 4 & 5 and the dissertations under them, it will be evident that though they may appear to be hostile to the Soul, when viewed superficially, they are really benefactors of the Soul in their respective spheres in the long run, in as much as they help the Soul in his education, discipline and development, in his march towards the attainment of union with Brahm. Herein lies the "*Graciousness of Brahm towards the Soul*," given as the purport of the Sutra. The "Anai" referred to in Sutra 2, as the Prime-mover of the Kanmas of Jivas is the Sakti or Energy of Brahm. The "Jnana Drotakam," which the Root Malam assumes in hiding or blinding the Soul as established in Dissertation II of Sutra 4 is also the Sakti or Energy of Brahm. And the Arul referred to in this Sutra as the Quickener of the Soul is also the Sakti or Energy of Brahm. So it is clear that the *Principle* underlying Anavam, Kanmas and Maya is "Brahm—Sakti" or "Sivam—Sakti" or "Brahm—Arul" or "God—Grace".

VITH SUTRA:

THE NATURE AND CHARACTER OF PATHI OR BRAHM OR GOD.

"உணர்உரு அசத்தெனில் ; உணராது இன்மையின் ;
இறுதிறனல்லது, சிவசத்தாமென,
இரண்டு வகையில் இசைக்கும் மன்னுலகே."

If Brahm is a thing which can be seen and known like the universe it will be perishable matter or Asat (அசத்து). If Brahm cannot be seen and known in any way, then He will be Suniam or Cipher and becomes non-existent like the "hare's horn." He is neither Asat nor Suniam nor Sat. He cannot be known and at the same time He can be known. So, Jnanis who have found Him will say that He is "Siva Sat" (சிவசத்து) or a Sat which can be known.

Brahm cannot be known by Pasa-Jnanam (பாச ஞானம்) and Pasu-Jnanam (பசுஞானம்). But He can be known by Pathi-Jnanam (பதிஞானம், சிவ ஞானம்). Panchatchara Porul (பஞ்சாட்சரப்பொருள்) or Brahma Vastu (பிரம்ம வஸ்து) is Formed and Formless (அரு, உரு). So Brahm is Aru-Uru (அரு உரு) and can be known. This means that Brahm cannot be known by the Soul with his Soul-knowledge and Worldly knowledge. But He can be known when he reveals Himself to the qualified Soul.

PURPORT.—சத்தும் அசத்தும் வரைசெய் துணர்த்துதல் நுதலிற்று.

This Sutra distinguishes between Sat and Asat (சத்து, அசத்து).

This Sutra is divided into two parts for dissertation

(1) உணருரு அசத்தெனில்; உணராது இன்மையின் or உணர்உரு எனில் அசத்து; உணராது எனின் இன்மையின்.

(2) இருகிறன் அல்லது சிவசத்தாமென இரண்டு வகையின் இசைக்கும் மன் னுலகே.

PART I—DISSERTATION.

"உணர் உரு எனில் அசத்து; உணராது எனின் இன்மையின்"

If (Brahm) can be seen, known and felt He is Asat; If He cannot be seen, known and felt He is non-existent.

STATEMENT.—ஈண்டு அறிவினுல் அறியப்பட்ட சுட்டு (சுட்டுப் பொருள்) அசத்து.

What can be known by Atma-knowledge or Soul knowledge (as distinguished from Brahm-knowledge) is Asat or matter.

REASON.—அவைதாம் பிரகாசமாய் நின்றே அப்பிரகாசமாய் நிற்றலால்.

Because Asat, matter (universe), stands clear and defined but has no light in itself. (It gets light from something else which is the Mupporul or Arul or Panchatcharam.)

ILLUSTRATION.—*(1)* அசத்தறியாய்? கேள் நீ; அறிவறிந்த எல்லாம் அசத்தாகும்; மெய்கண்டான் ஆயின்.

Oh, you, that are ignorant of the nature of Asat, listen. What is known by your Soul-knowledge is all Asat. This you will understand clearly if you find what is Truth or Siva-Sat.

From the phrase "மெய்கண்டான், ஆயின்" (If Truth is found) it is clear that Truth or Brahm can be found and that it is at the same time, very difficult to find.

There are many stanzas which declare the possibility of finding Brahm or Truth.

(1) "அருளினுல் ஆகமத்தே அறியலாம், அளவினுலும்
தெருளலாம், சிவனே ஞானச்செய்தியால் சிக்கையுள்ளே
மருளெலாம் நீங்கக்கண்டு வாழலாம்; பிறவிமாயா
இருளெலாம் இரிக்கலாகும், அடியமோடிருக்கலாமே."

Though Brahm cannot be ordinarily known, He can be known through Arul from the teachings in Agamas. The "thing" taught in Agamas can be known by meditation. From meditation "the thing" can be clearly "*seen*" without any confusion through *Sivajnana*. From this clear position, Pasam, the cause of births can be conquered. From the victory over Pasam, you can join the company of Saints and enjoy Sivananda Anubudi (சிவானந்த அனுபூதி), Eternal Bliss.

(Sivajnana Siddhiar; Saint Arulnandi Sivachariar).

(2) "புகலநின்றிடு பிரமபுரம் எனும்பதி; அதனில்
தகரபுண்டரிகமெனும் அகம் இலங்கியதகர
ககனமுண்டு; அதுமறைகள் கருதகின்றபிரமம்;
மிகவிரும்புவர் பிறவிவிட விரைந்துளவிமலர்."

This our body is called Brahmapuram, because Brahm dwells in it. In the body there is a "thing" called Takara Kakanam or Takara Pundareegam which shines in the mind. This is the Brahm referred to by all the Vedas. This Brahm will hasten to those who dearly wish to rest from their births, ("Takaram" means light or of little weight). Kakanam is something like ether. Takara Kakanam is a thing which is light like ether. Pundareegam is lotus. Takara Pundareegam is light-lotus. (Tatuva Royaswamy's Brahma Geeta.)

(3) "புரிசரணந்தனைக் கடந்து நிற்றலால் சொற்றகைய புவனத்தியார்க்கும்
தெரிவரிதாய், உண்மையாய், சித்தாய், ஆனந்தமாய் திரியாதோங்கற்
குரியபரி பூரணமாயிருக்கின்ற, பரப்பிரமம், உள்ளேகாணும்,
பெரிய நலத்தால் இந்தஉடல் பிரமபுரமெனப் பெயர் பெற்றதம்மா."

As Brahm is above all Tatwas, He cannot be known to human beings. This Brahm is Truth, Chit, Bliss and Perfection. This our body which has the great privilege of housing this Brahm in it, is called Brahmapuram on that account.

(Chidambarapuranam—Saint Paranjothi)

(4) அறியாப்பொருளும் அலன் அறிவால்; ஊன்கண்ணுல் அறியும்பொருளும் அலன்.

He is not a *thing* who cannot be known by Jnana or Arivu. At the sametime He is not a *thing* who can be known by Jivas bound by Pasam.

(Saint Kannudaya Vallalar).

(5) "தேடிக் கண்டுகொண்டேன் திரு மாலொடு நான்முகனும்
தேடித் தேடொணுத் தேவனே என்னுளே தேடிக் கண்டு
[கொண்டேன்.

I have searched for Him and *found Him* whom Vishnu and Brahma seached for in vain. I have searched for Him and found Him within me.

(Tiru Jnana-Sambanda-Swami—Devaram)

(6) "உடம்பினே முன்னம் இழுக்கென நிருந்தேன்,
உடம்பினுக் குள்ளே உறுபொருள் கண்டேன்,
உடம்புளே உத்தமன் கோயில் கொண்டான், என்
உடம்பினே யானிருந் தோம்புகின்றேனே."

Formerly I considered my body a great nuisance and an encumbrance. Then I found an "Eternal Thing" in my body. I found Brahm making a temple of my body. "I" live in my body and protect it.

(Saint Tirumular—Tirumandiram)

ILLUSTRATION:—(2) அசத்தலாய்? நீரில் எழுத்தும், கனவும், பேய்த்தேரும், ஓரின் அவையின்றுமாறு ஒப்பு.

Oh! you (soul) who are not Asat but are endowed with intelligence! Do not be astounded because you are asked to consider the universe (which appears to be permanent) Asat, unreal and perishable. If you ponder, you will find that the universe is as impermanent as the writing on water, a dream and mirage.

PART I (a)—DISSERTATION.

உணராது எனின் இன்மையின், *i e.*, If Brahm cannot be known, He is suniam or non-existent.

Saint Meikanda Devanar has not dealt with this portion in his dissertation, as it is accepted by all that a thing which cannot be known is non-existent.

Saint Arul Nandi Saivachariar however, deals with it in his "Sivajnana Siddhiar."

"உணராதபொருள் சத்தென்னின் ஒருபயனில்லை, தானும்
புணராது, நாமும் சென்று பொருந்துவதின்றும் ; என்றும்
தணவாத கருமம் ஒன்றும் தருவதுமில்லை ; வானத்து
இணரார் பூந்தொடையும் யாமைக்கெழுமயிர்க் கயிறும்போலும்"

If a thing (Brahm) which cannot be known is Sat (சத்து), then it cannot join us and we cannot also join it at any time, in spite of all the interminable Kanmas we undergo. So we profit nothing by a thing which cannot be known, just as no one is profited by aerial flower or the tortoise' hair. The flower cannot be made into a garland and the hair into a rope. Because both are non-existent.

(This Sutra also shows that Brahm is a knowable thing.)

PART II—DISSERTATION.

"இருதிறனல்லது, சிவசத்தாமென
இரண்டு வகையில் இசைக்கும் மன்னுலகே."

Brahm is neither Asat nor Suniam (non-existent). He can both be known and not known. As He is knowable by Jnanis, He is called Siva-Sat (சிவசத்து).

As the 1st dissertation deals with the nature of Asat, this one deals with the nature of Sat.

STATEMENT:—இனி இவ்விரண்டு தன்மையுமின்றி வாக்கு மனுதீத கோசரமாய் நின்ற அதுவே சத்தாயுள்ள சிவமென்று உணரற்பாற்று.

The Being who is neither Sat nor Asat, who is incomprehensible and who is beyond speech and mind of the ignorant Soul, is Siva Sat (சிவசத்து) and can be known through Jnana.

REASON—பிரகாசத்திலுக்குப் பிரகாசிக்க வேண்டுவதின்மையானும் அப்பிரகாசத்திலுக்குப் பிரகாசமின்மையானும்.

Because a thing or object which is within the comprehension of human knowledge, does not require any extra aid to understand it by and a thing or object which is above the comprehension of human knowledge can never be known. Brahm does not fall within any of the above two categories, as He can be known though incomprehensible.

ILLUSTRATION.—

(1) "எண்ணிய சத்தன்று, அசத்தன்றுமென்றுல், என்
கண்ணியுளதென்றன் மெய்கண்டான்—எண்ணி
அறிய இரண்டாம் அசத்தாதல்; சத்தாம்,
அறிவறியா, மெய், சிவன் தாளாம்."

If Brahm is neither Sat nor Asat and if one who has found the Truth says that Brahm is in his eye, then it will be Asat, if he takes cognizance of it as other than his "Self", The Siva Sat or Brahm who is above all comprehension is the Truth and this Truth is the Thal or Foot of Brahm. ("Thal" or "Foot," is "Grace.")

(2) "உணர்ப அசத்தாதல் ஒன்றுணராது; ஒன்றை
உணருநீதானுணராய்; ஆயின்—உணரும்உளில்
தானிரண்டாம்; மெய்கண்டான் தன்னுல் உணர்தலால்
தானிரண்டாய்க் காணுன்தமி."

All the Tatwas or Karuvigals which are felt and known by you (Soul), are Asat (matter) and these cannot know the First Cause. You (Soul) yourself who know things through Tatwas cannot know the First Cause. If you (Soul) know and feel the First Cause or Brahm as distinct and separate from you, just as you know other objects, then you and Brahm will be two and this will be of no use for your salvation. One who has found the Truth, will know the First Cause or Arul (தமி) and will know himself as well, not as distinct from the First Cause or Arul but as being within it.

(3) "பாவகமேல் தான் அசத்தாம்; பாவனைதீதமெனில்
பாவகமாம்; அன்றென்னில் பாழதுவாம்—பாவகத்தைப்
பாவித்தல்தான் என்னில் பாவகமாம்; தன்னருளால்
பாவிப்பது பரம்; இல்பாழ்."

If you imagine Brahm with your mind (as something according to your fancy) then Brahm will be Asat. If you imagine Brahm without the mind, *i.e.*, without thinking of anything to represent Him, then there is at least imagination. If you imagine Brahm in a third manner, then He will be zero. If you imagine Him in your imagination, then too there is imagination. The truth is, you cannot imagine the unimaginable Brahm, as one within your comprehension. *He can be imagined only in His real form of Arul or Panchatcharam.* Otherwise He will be simply Zero and sinners will not be benefited by one who is Zero.

Brahm as Brahm is beyond all imagination. You can imagine a thing only when you can give it a form. Brahm as Sivam-Sakti has a real form. This form is Arul or Panchatcharam. If there is to be union with Brahm, this form of Brahm should be known.

(4) "அறிய இரண்டல்லன்; ஆங்கு அறிவுதன்னுல்
அறியப்படான்; அறிவினுள்ளான்:—அறிவுக்குக்
காட்டாகி நின்றுனேக் கண்ணறியா மெய்யென்னக்
காட்டாது அறிவறிந்து கண்டு."

PROSE ORDER.—

"அறிய இரண்டல்லன்; அறிவுதன்னுல் (ஆன்ம அறிவால்) அறியப்படான்; அறிவின் (ஆன்ம அறிவின்) உள்ளான் ஆகலின் அறியப்படான்; அறிவுக்கு (ஆன்மஅறிவுக்கு) காட்டாகி நின்றுனே மெய்அறியாக்கண் என்ன? அறிவு (ஆன்ம அறிவு) கண்டறிந்து காட்டாது."

Brahm and Atma (Soul) are Adwaita and they are not two. Brahm is not distinct and separate from Atma to be known as other objects. Atma and Brahm though Adwaita, the former cannot know the latter with his Atma-knowledge. Brahm is the Great Intelligence. The Atma intelligence which is very small is within the Great Intelligence. What is the good of the eye which cannot find the Great Intelligence (the Truth) which is the instrument of Atma intelligence?. Atma intelligence cannot find Brahm. The finite cannot find the Infinite.

(5) "அதுவென்னும் ஒன்றன்று; அதுவன்றிவேறே
அதுவென்றறியறிவுமுண்டேடா—அதுவென்று
அறிய இரண்டல்லன்; ஆங்கு அறிவுள் நிற்றல்
அறியும் அறிவே சிவமுமாம்."

Brahm is not such a one as can be specifically defined as "It". In Mukti (Union), the Soul (Atma) will know "It" as Brahm. At the same time Brahm and Atma are not two but Adwaita. In Mukti, the Atma, the small intelligence will be conscious that it is within the Great Intelligence. This Great Intelligence (Arivu), is Sivam or Brahm.

In Bondage too the Soul is within Brahm, *but the Soul does not know it*, as it is hidden by Anavamalam. But in Mukti or Union when the Soul

is delivered from Pasam, *it will know that it is within Brahm* and that it is not distinct from Brahm. Both in Bondage and Release, the relationship between Brahm and the Soul is Adwaita. But while in Bondage, the Soul is not conscious of the relationship, in Release it becomes conscious of this relationship. This is Mukti or Union.

(*a*) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja :—

சம்புவாகிய (சுகஸ்வரூபனுன) சிவனதுரூபம், அதிருசியம் எனின் (காணப்படாதது எனின்), அசத்துத் தன்மையாம்; (மலடி மைந்தன்போல் ஸ்வரூபமின்றிய தன்மையாம்). திருசியம் எனின் (காணப்படுவது எனின்), ஜடத் (அறிவின்றிய) தன்மையாம்; அவ் விரண்டன் வேறுக, அதாவது சத்துத்தன்மை, சித்துத்தன்மை யாக, அறியத்தக்கதாமென்று அறிஞர் அறிவர்.

If the form of Sivam or Brahm cannot be seen, He is non-existent like the barren woman's son. If His form can be seen, then He becomes unintelligent matter. He is neither, but Sat and Chit and can be known. This is the knowledge of Jnanis.

(*b*) *The corresponding Sutra in Sivajnana Siddhiar.*

"அறிவுறும் பொருளோ ஈசன்; அறிவுறு தவனு என்னின்
அறிபொருள் அசித்துஅசத்தாம், அறியாதது இன்றும்; எங்கும்
செறிசிவம் இரண்டுமின்றிச் சித்தொடு சத்தாய் நிற்கும்,
நெறிதரும் சத்தின்முன்னர் அசத்தெலாம் நின்றிடாவே."

The question is whether Brahm is a knowable thing or a thing unknowable? If Brahm is a thing which can be imagined and seen by the eyes, then it will be perishable like the objects in the universe. If Brahm cannot be known, He is non-existent and Zero. Then it will be vain to say that a knowledge of Brahm will give Mukti or Union. If it is argued that Brahm cannot be seen by the eyes, but can be seen or imagined by the mind, then, as

mind and other karanas, being matter cannot stand before the Omniscient Brahm, it cannot be said that mind can grasp Him. The truth is that Brahm, though He cannot be comprehended by the mind, is not an unknowable thing. He is Chit and Sat and can be known by Siva-Jnanam.

(c) *Corresponding Sutra in Sivaprakasam.*

"நீடுபராசத்தி நிகழ் இச்சாஞான
நிறைகிரியையதர அதனே நிமலன்மேவி
நாடரியகருணே திருஉருவமாகி
நவின்றுபலகலே நாதவிந்துவாதி
கூடுமொளி வளர்குடிலே மாயைமேவிக்
கொடுவினைகொள், தனு, கரண, புவன, போகம்,
பீடுபெற நிறுவிஅவை ஒடுக்கும் மேனி
பிறங்கிய நிட்கள, சகளப் பெற்றியாமே."

Brahm joins Icha Sakti, Jnana Sakti, and Kiriya Sakti produced by Para Sakti and taking Arul (அருள்) or Grace as his body, joins the Suttamaya, the resort of Nadam, Bindu and others, and produces Vedas and Agamas; He also ordains Dhanu, Karana, Puvana, Bogam, through Asuttamaya and finally absorbs them. This form of His or Body which Creates and Absorbs is called "Formless" "Formless and Formed" and "Formed" (அரு, அருஉரு, உரு). (Dhanu is body; Karanas are Tatwas; Puvanam is the universe and Bogam is experiences)

(d) *Corresponding Sutra in "Tiru-Undiar" by Saint Uyyavanda Devanar.*

"அகளமாய் யாரும் அறிவரிதப்பொருள்
சகளமாய் வந்ததென்றுந் தீபற
தானுகத் தந்ததென்றுந் தீபற"

The Formless, Incomprehensible and Impersonal Brahm, has taken a Form on our account and has become Personal and Comprehensible, so that we may find Him and become one with Him. (This Form is Arul, Grace or Panchatcharam).

VIITH SUTRA:

THE SPECIAL CHARACTERISTIC OF PASU OR SOUL, WHO IS HEIR TO MUKTI.

"யாவையும் சூனியம் சத்தெதிர்; ஆகலில்
சத்தே அறியாது; அசத்து இலது அறியாது;
இருகிறன் அறிவுளது, இசண்டு அலா ஆன்மா."

Brahm is Siva-Sat. As Sat, He is all in all. Nothing will stand before Sat as a separate entity. In the presence of Sat all is Zero. Brahm as Sat cannot find anything separate from and outside Himself which can be pointed out as he, she or it. So Brahm or Pathi cannot know and experience Asat (matter) or the universe. Asat (matter) or Pasam which has no intelligence cannot know and experience Pathi or Brahm (Sat), who is all Intelligence, Omniscient. There is one thing, however, which combines the nature of both Sat and Asat. This is Pasu, Soul or Atma who is Sat-Asat, (சத்தசத்து) and is the connecting link between Sat and Asat or Pathi and Pasam. Pasu or Soul can experience Pasam on the one side and Pathi on the other.

PURPORT.—

"மேலதற்கோர் புறனடை உணர்த்துதல் நுதலிற்று"

This Sutra is complementary to the 6th Sutra. The VI Sutra dealt with Sat and Asat. This deals with Sat —Asat.

This is divided into 3 parts for dissertation :—

1. யாவையும் சூனியம் சத்தெதிர்; ஆகலிற் சத்தே அறியாது;
2. அசத்து (அறிவு) இலது அறியாது;
3. இருகிறன் அறிவு உளது; இசண்டு அலா ஆன்மா.

PART I—DISSERTATION.

"யாவையும் சூனியம்சத்தெதிர்; ஆகலிற்சத்தே அறியாது."

In the presence of Sat there is complete vacuity. So, Sat will know nothing, as there is nothing but emptiness to know.

STATEMENT.—

"சுண்டுச் சத்தினிடத்து அசத்துப் பிரகாசியாது,"

Pasam which is Asat will not appear or shine before Pathi or Sat.

REASON.—

"மெய்யினிடத்துப் பொய் அப்பிரகாசமாய் நிற்றலான்."

Because what is unreal (Asat or Pasam) will not stand before what is real (Sat or Pathi) when the latter begins to shine.

ILLUSTRATION.—

"அன்னியமிலாமை அறற்கொன்றுணர்வின்றும்
அன்னியமிலான் அசத்தைக் காண்குவனேல்—அன்னியமாக்
காணன் அவன்முன்; கதிர்முன் இருள்போல
மாணு அசத்தின்மை மற்று."

Pathi or Brahm (Sat) cannot know or feel anything as different from Him, as He is everything. Both Pasu (Soul) and Pasam (Maya etc,) are coalesced within Brahm or Pathi and they do not stand apart from Pathi, for Him to reckon them as anything. If Pathi were to know Pasam, He will know it as within Him and not as distinct from him. Because, the worthless Asat will not be visible before Him, just as darkness will not be visible in the presence of the Sun.

PART II—DISSERTATION.

"அசத்து (அறிவு) இலது; அறியாது."

As Asat has no intelligence, it will not know Sat.

STATEMENT.—

"இனி அசத்தினுக்கு உணர்வின்று."

Asat has no intelligence.

Here Tatwas (or Tatwa Prabancha—Tatwa Universe —*தத்துவப் பிரபஞ்சம்*) are dealt with as all other Prabanchas (universe) are admitted by all to have no intelligence.

REASON.—அது தான் நீரூபிக்கிலின்றுகலான்.

Because Tatwas (being also matter) cannot have any imagination.

ILLUSTRATION.—

"பேய்த்தேர் நீர் என்று வரும்பேதைக்கு மற்றணைந்த
பேய்த்தேர் அசத்தாகும் பெற்றிமையின்—வாய்த்தகணைக்
கண்டுணர்வார் இல்வழியில் காணும் அசத்தின்மை;
கண்டுணர்வார் இல்லதெனக் காண்."

One who approaches a mirage to quench his thirst, finds that it is unreal and not water when he is actually upon it. In the same way one who has not learnt the Truth from his Guru (Brahm), will consider the universe around him real and will not find any unreality about it. But when once he learns the Truth from Brahm, his Guru, he will know that the universe around him is Asat and unreal.

PART III—DISSERTATION,

இருதிறன் அறிவுளது, இரண்டு அலாத ஆன்மா.

The Pasu or Soul who is neither Sat nor Asat has two kinds of know-ledge as he can know Pasam or Asat on the one side and Pathi or Sat on the other side.

This dissertation is to show that there is some thing between Pathi and Pasam in the shape of Pasu to know them both, as Pathi and Pasam cannot approach and know each other.

STATEMENTS:

(1) இனி இருதிறன் அறிவுளது இரண்டலா ஆன்மா.

Just as the sun and the objects which it shows cannot know each other, Pathi and Pasam cannot know each other. And like the eye which can know both the sun and the objects, the Soul can know Pathi (Sat) and Pasam (Asat). The eye is neither the sun nor the objects. In the same way, Pasu (Soul) is neither Pathi (Sat) nor Pasam (Asat), but can know both. So Pasu is Sat-Asat.

(2) இவ்விரண்டினையும் அறிவதாய், உபதேசியாய்நின்ற அவ்வறிவு, இரண்டன் பாலுமுளதாயுள்ள அதுவே, அவ்வான்மாவாம்.

The intelligence (Arivu) which can know both Pathi and Pasam, the intelligence which understands when taught (like a disciple), and the intelligence which is attached to Pasam during Bondage and experiences it and which is attached to Pathi in Mukti and experiences it, this intelligence (Arivu) is Pasu or Soul.

ILLUSTRATIONS:

(1) "அருவுருவத்தான் அறிதல்—ஆய்இழை ஆய்ஆன்மா
அருவுருவம் அன்றாகும் உண்மை—அருவுருவாய்த்
தோன்றி உடன்நில்லாது, தோன்றுது நில்லாது
தோன்றல் மலர் மணம்போல் தொக்கு."

The Pasu or Soul which can study intricate Philosophies is neither Aru (அரு) or Sat nor Uru (உரு) or Asat and it is different from either of them. The truth is that Pasu or Soul can be known only by its attachment to either Asat (Pasam) or Sat (Pathi) and cannot be known as a separate entity apart from them, like the smell of a flower. It will be found merged in Pasam or Asat in Bondage or in its Betha state (பெத்தநிலை) and merged in Pathi or Sat in the Mukti state (முத்தி நிலை). It is a thing which cannot stand by itself.

(2) "மயக்கமதற்று மருந்தில் தெளிந்தும்
பெயர்த்துணர் நீ, சத்காகாய் பேசில், அசத்துமலை;
நீயறிந்து செய்வினைகள் நீயன்றி வேறு அசத்துத்
தானறிந்து தூய்யாமைதான்."

Like a person who is unconscious and recovers when proper medicine is administered, Pasu or Soul is in a trance (in its Betha or Ajjnana state) and has the intelligence to understand things when taught by Brahm. But during Bondage he cannot know everything fully, thinks differently at different times and is also subject to forget

fulness. So he cannot be Pathi or Sat who is Omniscient and who does not require a teacher. At the same time Pasu or Soul is not Asat as it is he who reaps the fruits of his past Kanmas and not the universe which is Asat. The Soul is in a peculiar position. He will remain as Asat when untaught and become Sat when taught.

This shows that the relation between the Soul and Brahm is that of disciple and teacher.

(3) "மெய்ஞ்ஞானம் தன்னில் விழையாது அசத்தாதல்
அஞ்ஞானம் ; உள்ளம் அணைதல்காண்:—மெய்ஞ்ஞானம்
தானே உளவன்றே, தண் கடல் நீர் உப்புப்போல்
தான், ஏயுள முளவாய்த்தான்.

PROSE ORDER.—அஞ்ஞானம் அசத்தாகலான் மெய்ஞ்ஞானந் (சிவசத்து) தன்னில் விழையாது ; மெய்ஞ்ஞானம் உளவன்றே தானே தண்கடல் நீர் உப்புப்போல், தான் (அஞ்ஞானம்) ஏயுளமுள வாய், உள்ளம் (ஆன்மாவை) அணைதல்காண்.

As Ajjnana is Asat, it will make no headway against Jnana which is Siva-Sat. But this Ajjnana adheres to the Soul, as it remains in a trance when untaught by Brahm, just as salt adheres to the water in the ocean and not to the ocean itself. This has been the case from time eternal.

(Salt is compared to Ajjnana or Pasam, water to Soul or Pasu and the ocean to Pathi or Brahm.)

(*a*) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja: —

"அசத்தானஜடப் பிரபஞ்சம் சத்தாகிய சித்ரூப சிவத்தின் முன் பிரகாசியாது ; பிரபஞ்சம், சிவம் என்னும் அவ்விரண்டும், ஒன்றனை ஒன்று அறியா ; பிரபஞ்சம், சிவம் இரண்டனையும் உணர் பவன் எவனை, அவ்வாத்மா ஜடசித்துகளின் வேறும்."

The universe which is Asat will not stand and shine before Siva-Sat. The universe and Sivam will not know each other. The Soul which knows them both is different from Sat and Asat.

(*b*) The corresponding Sutra in Siva-jnana Siddhiar:

"சத், தசத், தறிவதான்மாத் ; தான் சத்து மசத்துமன்று ;
நித்தனுச் சத சத்தாகி நின்றிடும் இரண்டன்பாலும்,
ஒத்துடன் உதித்து நில்லாது, உதியாது நின்றிடாது,
வைத்திடும் தோற்றம் காற்றம் மலரினில் வருதல் போலும்"

The Soul which can know what is Sat and what is Asat cannot know itself as a distinct individuality. It is not a zero (Suniam) or non existent on that account. The smell of the flower is not visible as the flower and is not on that account non-existent. It is contained or merged in the flower. In the same way, the Soul which is neither Sat nor Asat identifies itself with Asat (Pasam) when it is attached to it and in Bondage, and identifies itself with Sat (Pathi) when it becomes attached to it, in Release. For this reason Pasu or Soul which is eternal is entitled to be called Sat-Asat.

(*c*) The corresponding Sutra in Sivaprakasam:

"சத்திதுவென்று அசத்துத்தான் அறியாது ; அசத்தை
சத்து அறிந்து அகலவேண்டா ; அசத்திது, சத்திது என்று ஓர்
சத்து, இருள் ஒளியலாக்கண் தன்மையதாம்—அசத்தைச்
சத்துடன் நின்று நீங்கும் தன்மையால் சதசத்தாமே".

Pasam which is Asat cannot know Brahm as Sat; Brahm, who is Sat and Omniscient and who contains both Pasu and Pasam within Him need not know Pasam as a separare entity. The Sat which is able to know Pathi (Sat) and Pasam (Asat) is the Soul or Pasu. He is like the eye which, when joined to darkness, does not become darkness and when joined to light does not become light, but which remains distinct from both darkness and light. This Pasu or Soul is called Sat-Asat, because it has the potentiality of discarding Pasam or Asat, when it is joined to Pathi or Sat.

(*d*) In this Sutra, Brahm shows the Soul what he really is and this is showing him his Atma Roobam (ஆன்ம ரூபம்). See note under Sutra 4. When "Atma" is made plain to the Soul it impliedly means that Tatwa or Pasa Roobam (தத்துவ-பாச ரூபம்) is also shown at the same time.

VIIITH SUTRA

JNANA IS REVEALED BY BRAHM TO THE SOUL AS THE MEANS OF HIS REDEMPTION

"ஐம்புலவேடரில் அயர்ந்தனே வளர்ந்தெனத்
தம்முதல் குருவுமாய்த் தவத்தினில் உணர்த்த; விட்டு
அன்னியமின்மையின், அரன்கழல் செலுமே."

Through the meritorious deeds done in previous births and through the due performance of Sariyai, Kiriyai and Yogam (சரியை, கிரியை, யோகம்) in previous births, Brahm or Pathi who has been all along watching him and guiding him unknown to him as Andariyami (அந்தரியாமி), finding that he has become a Pakuvan (பக்குவன்) and fit to know "himself," reveals Himself to the Soul as his Guru or Teacher and tells him "Oh! Son of Brahm: Oh! my son, you have been till now nurtured by the five wild men, (the senses) and you have completely forgotten your real state through the control and influence of these wild men, (the senses). When the Soul realises his slavish position and realises also his true status, he rebels against the influence of the five senses, gives up his attachment and connection with Pasam and adheres to Pathi or Brahm, and is united to Brahm. The Soul which was a stranger to Brahm in his Betha state (state of ignorance and bondage) becomes one with Him in his Mukti state (or state of release) and is united to the Kalal (கழல்) or "Foot" of Brahm, being no longer a stranger.

PURPORT.—

ஞானத்தினை உணரும் முறைமையினை உணர்த்துதல்.

This Sutra declares the circumstances is which Jnana is revealed to the Soul by Brahm. (This is called Atma Darisanam. (ஆன்ம தரிசனம்). Vide note under Sutra 4.

The revelation of "Jnana" by Brahm as Teacher is only the *initial step* towards the Soul's final

redemption and union. The Soul does not become united to Brahm, as soon as "Jnana" is revealed to him. He has to undergo a long course of training and purification before the union takes place. It takes some years for the union to take place. Jnana referred to here does not mean wisdom, as it is ordinarily understood. Jnana, Arul, Love, Panchatcharam, Tal, Kalal, Adi, etc. are all synonyms.

This sutra is divided into 4 parts for purposes of dissertation:—

1. தவத்தினில் உணர்த்த;
2. தம்முதல் குருவுமாயுணர்த்த;
3. ஐம்புல வேடரில் அயர்ந்தனை வளர்ந்து;
4. விட்டு, அன்னியமின்மையின் அரன்கழல் செலும்.

PART—DISSERTATION

"தவத்தினில் உணர்த்த"

The revelation of Jnana depends upon past Tapaz, or dutiful disciplinary devotion.

STATEMENT;—

ஈண்டு இவ்வான்மாக்களுக்கு முற்செய்தவத்தான் ஞானம் நிகழும்.

Jnana the means of redemption will become known to qualified souls as a reward of their past Tapaz or meritorious performances in past births.

Jnana is revealed to the soul by Brahm when the soul becomes qualified to know the Truth. Good actions performed in this birth alone are not enough.

REASON.—

மேற், சரியை கிரியாயோகங்களைச் செய்துழி, நன்னெறியாகிய ஞானத்தைக் காட்டியல்லது மோக்ஷத்தைக் கொடாவாகலான்.

Because Sariyai, Kiriyai and Yoga will not themselves give Moksha or Release but will only lead to the discovery of Jnana, the good way (சன்மார்க்கம்).

The Tapaz referred to in the statement means Sariya, Kiriya and Yoga. None can expect redemption by the mere performance of Sariyai, Kiriyai and Yoga. This will only qualify a Soul for the revelation of Jnana by Brahm. *Jnana is the Sadhanam* (சாதனம்) *or means of redemption.*

ILLUSTRATION:—

(1) "தவஞ்செய்தார் என்றுந் தவலோகஞ்சார்ந்து
பவஞ்செய்து பற்றறுப்பாராகத்—தவஞ்செய்த
நற்சார்பில் வந்துதித்து ஞானத்தை நண்ணுதலிற்
கற்றூர்சூழ் சொல்லுமாம் கண்டு"

The Souls who have excelled in Tapaz in this world will invariably go to Devaloka or Swarka (சுவர்க்கம்) and after experiencing the results of their good deeds here, will be born again in this world in a religious family in order that they may reap the fruits of their good and bad actions in the past, which yet remain to be consumed and in order that they may throw off any remaining false attachments. It is only then that 'Jnana" will become known to them which will give them Release. This will be evident from the works of the learned (Jivanmuktars) who have written them from their own personal experience.

(2) "பசித்து உண்டு பின்னும் பசிப்பானே ஒக்கும்
இசைத்து வருவினையிலின்பம்—இசைத்த
இருவினை ஒப்பில் இறப்பில் தவத்தான்
மருவுவனும் ஞானத்தை வந்து"

The pleasures and joys one experiences as the result of his good actions are similar to the pleasures one experiences when his hunger is satisfied. The pleasure of eating is only temporary as everyone who has eaten

well, becomes hungry again. In the same way, the enjoyment of pleasures as the result of good actions is only evanescent and not permanent. If one finds the futility of good actions alone for gettting Mukti and if he gets "Iruvinai Oppu" (இருவினை ஒப்பு) as the result of his Upaya (உபாய) Sariya, Kiriya and Yoga, he will discover Jnana. If he does not get "Iruvinai Oppu" in this manner, in that birth, he will get it in the next and through imperishable Tapaz (இறப்பில் தவம்) which are *True* Sariya, *True* Kiriya and *True* Yoga (உண்மை சரியை, உண்மை கிரியை, உண்மை யோகம்) which are founded on Jnana, will attain union as well. The pleasures one experiences as the result of imperishable Tapaz are permanent and lasting and the Soul who has reached this stage will not become hungry again as it will be enjoying also the Nectar or Amudu (அமுது) flowing from Sushimuni (சுழிமுனை).

'Iruvinai Oppu' means the maturity of Kanmas or "Kanma Paribagam" (கன்ம பரிபாகம்). Bad actions produce bad results and good actions good results. The pains in the one case and the pleasures in the other are both temporary and evanescent. So good actions alone will not enable a Soul to have union with Brahm. The Soul should come to the stage of looking at both good and bad actions equally and he should have a dislike to them both equally as they are both fetters though one is golden and the other iron. This is the maturity of Kanmas, or "Iruvinai Oppu". The pleasures one enjoys as the result of his good actions are Sittinbam (சிற்றின்பம்) small pleasures. The lasting pleasure which is called Perinbam (பேரின்பம்), immeasurable pleasure, will be attained only through Jnana. What are called

Sariya, Kiriya and Yoga are of two kinds:— Upaya (உபாய) or Artificial Sariya, Kiriya and Yoga and Unmai (உண்மை) or Real Sariya, Kiriya and Yoga. Worshipping an unknown God in churches, temples and mosques etc., in the ordinary way, making pilgrimages, bathing in what are considered sacred rivers and meditating upon an unknown God in different postures and according to each one's fancy are called Artificial Sariya, Kiriya and Yoga. The Real Sariyai is full belief or Faith in the efficacy of Panchatchara-Porul (பஞ்சாட்சரப்பொருள்) and taking it. The Real Kiriyai is the performances of services in connection with the purification of the body and soul as the result of taking Jnana. The Real Yoga is thesame as Sivoham (சிவோகம்) *i.e*, identifying oneself with the known Brahm. The True Jnana is the cessation of all activities both mental and bodily and becoming one with the known Brahm. The True Sariya, Kiriya, Yoga and Jnana are respectively called Dasamarga, Sarputramarga, Sagamarga and Sanmarga (தாசமார்க்கம், சற்புத்திர மார்க்கம், சக மார்க்கம், சன்மார்க்கம்). The relation between Brahm and the Soul is that between master and servant in the Dasamarga peiod, when True Sariya is performed. In the Sarputramarga period when the True Kiriya is per formed, it is that between father and son. In the Saga Marga period, when the True Yoga is performed the relation is that between friend and friend. In Sanmarga period there is union with Brahm and Dwaitam (துவிதம்) is lost. In the first period one gets Salogam *i.e*., The Soul finds itsef in the same place as Brahm

i.e. in thePanchatchara-Porul. In the second period one gets Sameepam (சாமீபம்) *i.e.* Brahm comes nearer at Sushimunai. In the third period one attains Sarupam (சாரூபம்) or transformation when Brahm enters the body in the form of Jothi (ஜோதி) Light, through Sushimuna. This is Jivanmukti period. In the last stage the Jivanmukta becomes Videka Mukta or Disembodied Mukta and enjoys Sayuchiam (சாயுச்சியம்) or Eternal bliss. Along with 'Iruvinai Oppu' one will get 'Malaparibagam' (மலபரிபாகம்) and 'Sathinipatham' (சத்திநிபாதம்). 'Malaparibagam' is the wearing away of Anavamalam (ஆணவமலம்) and Sathinipatham is the fall of Sakti or Maya. These have 4 grades or stages corresponding to the four periods referred to above and these are Manda-Taram, Mandam, Deeviram and Deeviratharam (மந்ததரம், மந்தம், தீவிரம், தீவிரதரம்); more slow, slow, haste snd more haste. The power of Sakti or Maya will gradually fall off and vanish as well as that of Anava malam when the Soul passes from the first to the last stage. The progress however, is slow but sure.

PART II—DISSERTATION.

"தம்முதல் குருவுமாய் உணர்த்த"

The revelation is made to the Soul by his own Guru, Brahm.

STATEMENT.—

இனி இவ்வான்மாக்களுக்குத் தமதுமுதல் தானே குருவாய் உணர்த்தும்.

After the due performance of Sariya, Kiriya, and Yoga, and when the Soul has qualified himself, his own Chief and Support, the Brahm, will teach him the Truth as Guru or Teacher.

In the 1st Dissertation it was shown that Jnana cannot be revealed except by Brahm. In the present one the nature of Brahm as Guru is shown.

REASON.—

அவன் அன்னியமின்றிச் சைதன்னிய சொரூபியாய் நிற்ற லான்.

Because this Guru *lives in the soul itself as his body* without any distinction between himself and the Soul, just as the soul lives in the human body.

ILLUSTRATION.—

(1) "மெய்ஞ்ஞானந் தானே விளையும் விஞ்ஞானகலர்க்கு,
அஞ்ஞான அச்சகலர்க்கு அக்குருவாய்—மெய்ஞ்ஞானம்
பின்னுணர்த்தும்; அன்றிப் பிரளயாகலருக்கு
முன்னுணர்த்தும் தான் குருவாய்முன்".

Brahm will make known Jnana to Vijnanakalars from within them; to the Piralayakalars from before them as Guru; and to the Sakalars He will make known Jnana in the guise of a human being as Guru.

There are three grades of Souls; Vijnanakalars, Piralayakalars and Sakalars. Vijnanakalars are bound only by Anavamalam. Piralayakalars are bound by Anavam and Kanmas. Sakalars are bound by 'Anavam, Kanmam and Maya. The redemption of the first two sets is made quite differently from that of Sakalars (See last stanza under the last Sutra). All human beings are Sakalars and are bound by Anavam, Kanmam and Maya. Brahm first enters as Joti the purified body of a Jivanmukta and thus takes the form of a human being. He remains in the world in the guise of a Jivan-mukta till the attainment of Videka-mukti and gives Mukti to such of

the Sakalars as are fit and qualified. The persons into whom Brahm enters are called Avatars. No one is born into this world as an Avatar at birth.

ILLUSTRATION.—

(2) "அறிவிக்கவன்றி அறியா உளங்கள்
செறியுமாம் முன்பின் குறைகள்—நெறியில்;
குறையுடைய சொற்கொள்ளார், கொள்பவத்தின் வீடென்
குறைவில் சகன்சூழ் கொள்பவர்க்கு"

Atmas (Souls) cannot understand things unless they are taught by Brahm and taken along the way towards Mukti, step by step. These Souls possess varying degrees of intelligence and their progress towards Mukti will depend upon these varying degrees. Vijjnanakalars and Pralayakalars do not require the study of Jnana Sastras or Vedanta-Siddhanta philosophies, as they are already far advanced and they can attain Mukti as soon as Truth is imparted to them by Brahm. But in the case of Sakalars who are full of ignorance, a study of the Sastras is quite necessary even after the revelation of the Truth and Brahm, as Guru, will make the same intellgible to them from within and give them Mukti when the proper time arrives.

(3) "இல்லா முலைப்பாலும் கண்ணீரும் ஏந்திழைபால்
நல்லாய்? உளவாமால்; நீர்நிழல்போல்—இல்லா
அருவாகி நின்றனீ யாரறிவார்; தானே
உருவாகித் தோன்றினால் உற்று."

Oh? you worthy disciple! The milk and tears which were hidden within the women and which did not issue till now, issue from the woman as soon as a child is born, through excessive love for the child. In the same way Brahm who is always within the Soul like water and its shadow but who is invisible on account of His Formlessness, appears in the guise of a Jivan-Mukta in human

form, through excessive love for such of the Sakalars as are fit and qualified to know the Truth. Otherwise nobody will know Him in this world.

PART III—DISSERTATION.

"ஐம்புல வேடரின் அயர்ந்தனை வளர்ந்து"

You (Soul) have been nurtured by the wild men (who are the five senses) and are in a stupor owing to their influence over you.

STATEMENT:—

இனி இவ்வான்மாக்கள் ஐயுணர்வுகளான் மயங்கித் தம்மை யுணராது.

These Souls which have sufficient intelligence to learn and understand things when taught by Brahm are in a state of stupor through the influence of the five senses and are not in a position to know themselves.

REASON:—

அவைதாம் பளிங்கிலிட்ட வண்ணம்போல் காட்டிற்றைக்காட்டி நிற்றலான்

Because like crystal which loses its own brightness and colour by taking the colour of the nearest objects, the Soul loses its own nature by being overshadowed by the five senses and expresses itself only in terms of each sense.

ILLUSTRATION:—

"பன்னிறங்காட்டும் படிகம்போல் இந்திரியம்
தன்னிறமே காட்டுந்தகை நினைந்து—பன்னிறத்துப்
பொய்ப்புலனே வேறுணர்ந்து, பொய்பொய்யா மெய்கண்டான்
மெய்ப்பொருட்குத் தைவம் ஆம், வேறு"

The Soul should first know that his general unreal nature is to exhibit like crystal, the characteristics of the Senses and other Tatwas attached to him and then he should find out, that the varying characteristies of the and Tatwas Senses are not real and that they are different from his own real nature. If he once finds out his own real

nature, then he will become the possession of the "True Thing", Brahm and his general unreal nature will depart from him.

PART IV—DISSERTATION

"விட்டு, அன்னியமின்மையின் அரன்கழல் செலும்"

The Soul leaves his connection with the Senses and other Tatwas and joins the "Foot" of Brahm as he is no stranger to Him, the moment he severs his connection with Tatwas.

STATEMENT.—

இனி இவ்வான்மாத்தன்னை இந்திரியத்தின் வேறுவான் காணவே, தமது முதல் சீபாதத்தை அணையும்.

The Soul, who is not able to know what he is, on account of the stupor caused by the Senses and other Karuvigals, as soon as he finds that he is quite different from theTatwas through the teaching of his Guru, Brahm, joins the "Foot" of his Chief and Support.

REASON.—

"ஊசல்கயிறு அற்றூல் தாய்தரையே யாம்துணையான்"

Because just as the mother earth is the support of the man who falls from a swing which breaks, Brahm or Pathi is the natural support or resting place of the Soul who slips away from Tatwas or Pasam.

ILLUSTRATION.—

(1) *"சிறைசெய்யநின்ற செழும்புனலின், உள்ளம்*
சிறைசெய்புலன் உணர்வில் தீர்ந்து—சிறைவிட்டு
அலைகடலில் சென்றடங்கும் ஆறுபோல், மீளாது
உலவில் அரன் பாதத்தை உற்று"

Like the water of the river which is obstructed from flowing onward by a bund, but which flows towards the sea and becomes one with the sea, as soon as the obstructing bund is removed, the Soul who is freed from the obstructing Pasam, through the teaching of Brahm,

soars naturally towards Brahm and is permanently united to his "Foot". There is no going back (*ie.*,) This Soul will have no more births.

(2) "எவ்வுருவுக் தானென்னில் எய்துவாரில்லை தாள்;
இவ்வுருவின் வேறேல் இறையல்லன்—எவ்வுருவும்
கண்போல் அவயவங்கள் காணு; அக்கண்ணில்லார்
கண்பேறேகாண், அக்கழல்"

If Pasu Jnana and Pasa Jnana are the same as Pathi Jnana, then no Soul need aspire to join the "Foot" (தாள்) of Pathi or Brahm. If Pathi Jnana is different from Pasu and Pasa Jnana, this will be derogatory to the Omnipresence and Omniscience of Pathi (Brahm). All the sense organs are not the same. The eye is superior to all the other organs as the eye can go out and see things while the other senses can feel only things that reach them. (The eye can see distant objects, while the ear can hear only the sound which reaches it; so also is the case with other senses). If a blind man gets back his sight, his joy will be immense and will know no bounds. In the same way if the Soul which is now blind, gets his eye opened by Pathi-Jnana, he attains Pathi's "Foot" and his joy knows no bounds. Pasu Jnana and Pasa Jnana are only a variety of Pathi Jnana, and when the Soul has his eye opened by Pathi, both Pasu-Jnana and Pasa Jnana are simply transformed into Pathi Jnana, as Pasu-Jnana and Pasa Jnana cannot exist apart from Pathi Jnana.

(3) "ஐம்பொறியின் அல்லையெனும் அந்ததா? சிவனே
ஐம்பொறியைவிட்டு அங்கு அணை, சகலன்—ஐம்பொறியின்,
நீங்காநீர் பாசிபோல், நீங்கும்மலகன்மம்வரின்
நீங்கானே நீங்கு நினைந்து"

Oh? you (Soul) the far advanced in the knowledge of Self or Brahm and who are almost free of Pasam? (தீவிர தரத்தில் தீவிரதரமான சத்திநிபாத முடையோனே!), you have

now known that you are not the 5 Senses and other Tatwas. You had better give up your connection with them and firmly attach yourself to Brahm. You should adhere to Brahm in the same way as a Sakala (சகலன்) is attached to the five senses and as the moss which spreads over the face of water (in a pool or tank) and does not lose its cohesion even if disturbed temporarily by wind or other causes. If you so adhere to Brahm, Malam, Kanmam and Maya will leave you. But if for any reason, they disturb and molest you, you had better constantly think of the Brahm to whom you adhere and ignore them.

(*a*) The Sutra as translated from Sanskrit by Pandit Kuppusami Raja :

அநேக ஜன்மார்ஜித சுகிர்தவானுன தன்னியன் (பாக்கியவான்), தம் முதல்வனுன குருவினுல் "இந்திரியங்களான வேடர்களோடு கூடியிருந்து, உன்னை நீ சிவமென்று அறிந்தாயில்லை" என்று போதிக்கப்பட்டவனுய், இவ்விந்திரிய வேடர்களைவிட்டு, அந்நிய மில்லாதவனுய், தற்பதமான சிவஸ்வரூபத்தினை அடைகின்றன்.

The fortunate Soul who has become qualified through the performance of Sariya, Kiriya and Yoga in the past many births being informed by his own Chief, the Brahm as Guru "You have not known yourself to be Sivam or Brahm on account of your association with the wild men (the senses)", leaves his connection with the senses and joins Sivam, being no longer a stranger to Brahm.

(*b*) The corresponding Sutra in Sivajnana Siddhiar:

"மன்னவன் தன்மகன் வேடரிடத்தேதங்கி
வளர்ந்து அவனை அறியாது மயங்கி நிற்பப்
பின்னவனும் "என்மகன்நீ"யென்று அவரில் பிரித்துப்
பெருமையொடுந்தானுக்கி பேணுமாபோல்
துன்னிய ஐம்புல வேடர் சுழலில் பட்டுத்
துணைவனையும் அறியாது துயருறும் தொல்லுயிரை
மன்னும் அருள்குருவாகிவந்து அவரில் நீக்கி
மலமகற்றித்தானுக்கி மலரடிக்கீழ் வைப்பன்"

A King's son is taken and brought up by wild men. He is ignorant of his real position, remains apathetic and conducts himself as one of the wild men. The King his father appears before him and tells him "You are not the son of these wild men, but you are my son," separates him from the wild men and makes him one like himself. In the same way Brahm, through Arul (Grace) as Guru, informs the Soul who is entangled in the toils of the wild men of the five senses, and who does not know "Self" and "Brahm", of his real character, wipes off his Malam through Arul or Jnana, separates him from the senses, makes him one like Himself and places him under His beautiful "Foot."

(*c*) Corresponding Sutra in Sivaprakasam:

"காட்டிடும் காரணமொன்று மில்லீயல் காணுணுதாம்,
காட்டிய இவற்றூல் ஞானம்நணுகவும் ஒண்ணு; முன்னம்
ஈட்டியதவத்தினுலே இறை, அருள் உருவாய்வந்து
கூட்டிடும் இவற்றைநீக்கி, குறைகழல் குறுகுமாறே"

Without Karuvigals or Tatwas the Soul cannot know anything. At the same time it is not possible for the Soul to get Jnana through these Karuvigals. Through the performance by the Soul of Tapaz, in previous births, Brahm appears to the Soul in the form of Arul (Grace) as Guru, separates him from the Karuvigals and makes him reach His "Foot".

(*d*) Corresponding Sutra in Sarvajnanotra Agama (சருவஞாணேத்தர ஆகமம்).

"பாலினுள் நெய்மறைந்து நின்றூற்போலப்
பசுமலத்தால் மறைந்து சிவத்துவம் விளங்காதிருக்கும்;
ஆலவிடத்தால் மோகித்தவனே மந்திரத்தால்
ஔடதத்தால் தீர்க்கும் விடகாரிபோல், குருவும்
சாலவுலோகங்களே வன்னியின் அறைவைத்து ஊதித்
தமனியமாக்குமாப்போல், மந்திரக்கிரியையினுல்
சீலமிகும் தீக்கைவன்னியால், மலத்தை நீக்கிச்
சிவத்துவம் செய்வார், வாயுபூதராயிருந்தே"

The God-like nature of the Soul is hidden by Malam, just as ghee is hidden in the milk. Brahm as Guru in the form of Spirit-matter (Arul or Jnana), removes his Malam when he performs the True Sariya, Kiriya and Yoga by means of Arul and makes him Brahm, just as a man bitten by a poisonous snake and who remains unconscious is brought to his senses by the proper application of mandiram and medicine by the physician and just as metals are changed into gold by the application of intense heat and sublimation.

(e) The Revelation of Jnana is Atma Darisanam or Realization of "Self" by the Soul. This is at the same time Siva Roobam (Vide note under Sutra 4). Because both the Soul and Brahm are in the same "Jnana" or "Panchatcharam".

IXTH SUTRA:

THE PURIFICATION OF THE PASU OR SOUL BY MEANS OF PANCHATCHARAM OR JNANA.

"ஊனக்கண், பாசம் உணராப் பதியை
ஞானக் கண்ணினிற் சிந்தை நாடி
உராத்துணைத் தேர்த் தெனப்பாசம் ஒருவத்
தண்ணிழலாம்பதி, விதி எண்ணும் அஞ்செழுத்தே"

The Soul (Pasu) who cannot see "Self" though endowed with eyes and Pasam which is matter (Asat), cannot find Brahm. If the eyes which are blemished with Malam, are changed into pure eyes through Jnana and if Panchatcharam is taken and meditated upon, Pasam (Malam, Kanmam and Maya) will disappear like the elusive and fleeting mirage and Pasu will escape from the stormy ocean of births and take shelter under the cool shade of Pathi or Brahm.

PURPORT.—

ஆன்மசுத்தி பண்ணுமாறு உணர்த்துதல் நுதலிற்று.

This Sutra deals with the way in which Atma or Soul is purified.

Unless the Soul is purified by Jnana or Panchatcharam, there will be no Brahma Darisanam or Siva-Darisanam (பிரமதரிசனம், சிவதரிசனம்), Vide note under Sutra 4. Atma Sutti or purification and Brahma Darisanam go together. Atma or Soul is now covered with Malam which is just like the alloy(verdigris) which covers copper and unless this alloy is washed out, Brahm will not appear to the Soul in the form of Joti of Jotis (Light of Lights) which is the form He takes when he enters a human body. (Vide Sivajnana Siddhiar Sutra 8, Stanza 38 and Sutra 11, Stanza 8)

This Sutra is divided into three parts for purposes of dissertation.

(1) "ஊனக்கண், பாசம் உணராப்பதியை
ஞானக்கண் ணினிற் சிந்தை நாடி."

(2) "உராத்துணைத் தேர்த்தெனப் பாசம் ஒருவத்
தண்ணிழலாம் பதி."

(3) "விதியெண்ணும் அஞ்செழுத்தே."

PART I—DISSERTATION.

"ஊனக்கண், பாசம் உணராப் பதியை
ஞானக் கண்ணினிற் சிந்தை நாடி"

The Pathi or Brahm who cannot be seen or known by Pasu and Pasam, should be seen and known by the Jnana Eyes or by Jnana.

STATEMENT:—ஈண்டு அம்முதலை ஞானக்கண்ணினாலேகாண்க.

See the First who cannot be seen by Pasu and Pasam with Jnana Eyes.

['Jnana' means Sivajnanam or Brahma Jnanam. This is the same as Panchatcharam].

REASON:—அவன் வாக்கு மனாதீத கோசரமாய் நிற்றலான்.

Because, though He is beyond the grasp of mind and speech, He is "*Sivasat*" who can be known. (This is dealt with in Sutra VI)

ILLUSTRATION.—

(1) "நாடியோ, என்போ, நரம்புசிக்கோழையோ
தேடி எனை அறியேன், தேர்ந்தவகை—நாடி அரன்
தன்னிலே தன்னையுங்கண்டு, தமைக்காணர்
என் ஆம் என அறிவார் இன்று".

I searched for me in my nadis, bones, nerves, blood and phlegm but did not find "Myself," so says the the ignorant Soul; but if the Soul knows "Arul" *or the Soul of Souls* in his body, he will find not

only "Self" but also Pathi or Brahm. What are we to say of those who are unable to find this Arul or Jnana which is ever with them?

This is to show that Brahm can be known by Jnana, though He cannot be known by the ordinary intelligence.

(2) "காட்டிய கண்ணேதனைக் காணு; கண்ணுக்குக்
காட்டாய உள்ளத்தைக் கண்காணு;—காட்டிய
உள்ளந்தனைக்காணு; உள்ளத்தின் கண்ணிய
கள்வன்தான் உள்ளத்திற்காண்".

The eye which sees things cannot see itself and cannot also see the Soul through whom it sees. The Soul itself which is the instrument of the eye does not see itself. The Pathi who is the eye of the Soul lurks in the Soul. Find Him in the Soul.

PART II—DISSERTATION.

"உராத்துணைத்தேர்த்தெனப் பாசம் ஒருவத்
தண்ணிழலாம்பதி"

When the Soul is freed of Pasam which is like the Will-O'-the-wisp, it rests under the cool shade of Pathi.

STATEMENT.—

'இனி அசத்தாயுள்ள வண்ணபேதங்களை அசத்தென்றுகாண,
உளதாய் நிற்பது ஞானசொரூபமென்றுணரற்பாற்று'

If the reflection of the adjacent things seen in crystal is discarded as illusory and impermanent, the real colour of the crystal will be seen. In the same way if the Universe composed of matter is discarded as illusory and impermanent, being only the reflection of the Brahma-Mirror which is the Panchatchara Porul, in every living being Brahm, the Permanent Thing will be seen.

REASON.—

"இனி அசத்தாயுள்ள பிரபஞ்சத்தை அசத்தென்று காண உளதாய் நிற்பது ஞானசொரூபமென்றது, வேற்றியல்பாகிய வன்ன பேதங்களே வேற்றியல்பென்று கழிப்பின் உளதாய் நிற்பது படிக சொரூபமாந்துணையான்."

When the colours seen in the crystal are rejected as not its real colour but the colours of the things placed in juxtaposition, the permanent colour is found to be the colour of the crystal alone. In the same way when the Soul rejects the Universe composed of matter (Asat) as unreal and illusory, what remains Permanent is Jnana or Brahma Sorubam (ஞானசொரூபம், பிரமசொரூபம்).

ILLUSTRATION.—

"நிற்குணனுய், நின்மலனுய், நித்தியானந்தனுய்,
தற்பரமாய் நின்றதனிமுதல்வன்—அற்புதம் போல்
ஆனு அறிவாய் அளவிறந்து தோன்றுமேனு?
வானேமுதல் கேளாயின் வந்து."

The Incomparable, Sole and Solitary Chief who is without Gunas (moods), who is without blemish and who is Eternal bliss itself, is the Sole protector and resource of the Soul. And will he not appear to the Soul in a miraculous manner as an inseparable intelligence, giving up His incomprehensibility, if the Soul first relinquishes all his connection with the Tatwas (Karuvigals)? Answer: He will certainly appear.

(*a*) His appearence in a miraculous manner is in the form of Joti (ஜோதி), Light at the place called Sushimuna (சுழிமுனை). If Panchatcharam is taken, the palate will become hardened and a conical protuberance will be formed above the Uvla (உள்நா) after some years. This is called Sushimuna or Brahma Randaram (பிரமரந்தரம்).

[This is the place where the tenth hole was and was closed in the sixth month when the embryo was in the womb. This closed-up hole should be re-opened by Jnana Fire or Love or Jnana or Panchatcharam, so that Brahm may enter into the mouth as Joti or Light].

Then when the Soul and the human body he inhabits are purified by Jnana (The Holy Fire), Sushimuna (சுழிமுனை) will open after some more years and Brahm will enter into the mouth in the form of Joti. This Joti though it will be tiny, will have more refulgence than thousands of Suns. This Joti is called Sushimuna Joti (சுழிமுனை ஜோதி), Puruvamya Joti (புருவமைய ஜோதி), Chenni Chudar (சென்னிச்சுடர்), Netrikan (நெற்றிக்கண்) etc. When this Joti appears, the human body is transformed and becomes ethereal. This transformed human body becomes the residence of Brahm, and the owner of the human body becomes a Jivan-Mukta (ஜீவன் முத்தன்). This Jivan-Mukta is an Avatar and becomes a Loga-Guru (லோககுரு) or World Teacher.

(*b*) Gunas or Moods are of three kinds; Sattwa, Rajas and Tamas; When Sattwa predominates, Rajas and Tamas will be subservient and the Soul will be religiously inclined and seek after Truth. When Rajas prevails, the other two will be subservient and the Soul will hanker after riches, fame and worldly pleasures. When Tamas predominates, the other two will be subservient and the Soul immersed in ignorance and darkness will act brutishly. These Gunas are due to the influence of Sakti.

Brahm is above all these Gunas and hence he is called Nirguna (நிர்க்குணன்).

ILLUSTRATION.—

(2) "சுட்டி உணர்வதனைச்சுட்டி அசத்தென்னச்
சட்ட இனியுளது சத்தேதகாண்—சுட்டி
உணர்ந்த நீ, சத்தல்லை; உண்மையைத்தானும்
புணர்ந்ததனால் பொய்விட்டுப் போம்."

If the Universe and Tatwas which can be pointed out as this or that by the ordinary intelligence are fully realized to be Asat and relinquished on that account, what remains, is certainly Sat. You, the Soul who found them to be Asat, one after another are not the Great Intelligence, the Sat. After relinquishing the Asat, if you adhere to Brahm, the Great Intelligence and become His property, your Atma or Soul-intelligence (ஆன்ம அறிவு) will go away. So you are not Asat. If you are neither Sat nor Asat the natural inference is that you are Sat-Asat.

ILLUSTRATION.—

(3) "கண்டதை அன்றன்றெனவிட்டுக் கண்டு அசத்தாக,
அண்டனை ஆன்மாவில் ஆய்ந்துணரப்—பண்டனைந்த
ஊனத்தைத்தான் விடுமாறு உத்தமனின்; ஒண்கருட
சானத்தில் தீர்விடம்போல் தான்"

If you give up the Universe and Tatwas as not Sat but Asat and if you constantly practise Sivoham Bavanai (சிவோகம் பாவனை) by means of Jnana, Malam, Kanmam and Maya which are in-born in you, will leave you imperceptibly, just like the poison leaves a man bitten by a venomous reptile, on the snake charmer contemplating upon Garuda, the kite and transforming himself into the kite in his imagination.

Sivoham Bavanai (சிவோகம் பாவனை) or Soham Bavanai is the constant contemplation of oneself as Brahm or Sivam. Sivoham means "I am Sivam." When the Soul has found his real "Self" and when he is discarding the Universe and Tatwas

as Asat one after another, he should practise Sivoham Bavanai; *i. e.* In all his actions, in all his speech and in all his thoughts, he should consider that it is Brahm who does everything from within him and that there is no such thing as a separate Soul or individual 'I.' There should be a complete identification of the Soul with Brahm.

PART III—DISSERTATION,

"விதியெண்ணும் அஞ்செழுத்தே"

Administer and contemplate upon Ancheluttu or Panchatcharam, "According to Law."

STATEMENT.—

இனி இவ்விடத்து ஸ்ரீபஞ்சாக்கரத்தை விதிப்படி உச்சரிக்க (ஓதுக).

Now that you are relinquishing Pasam and have found Pathi in the form of Arul or Jnana or Panchatcharam, you should utter (apply) the Panchatcharam or Arul or Jnana, "According to Law."

The terms Ucharikka, Oduga, Yennuga and Yettuga (உச்சரிக்க, ஓதுக, எண்ணுக, ஏத்துக) used in this connection, mean apply or administer and not pronounce.

Panchatcharam represented by Si, Va, Ya, Na, Ma, (சி, வ, ய, ந, ம) is also Arul or Jnana. The letters are not ordinary letters but they represent the five different contents of the Panchatchara Porul (பஞ்சாட்சரப்பொருள்). Si (சி) represents Sivam, or Brahm, or Pathi; Va (வ) represents Arul, or Sakti or Kundali or Energy of Sivam; Ya (ய) represents the Soul or Pasu; Na (ந) represents Drodana Sakti and Ma (ம) represents Malam.

These five when reduced to three as *Pathi* (Si, Va), *Pasu* (Ya) and *Pasam* (Na, Ma,) are contained in the Panchatchara Porul. So there is no use simply uttering these letters singly or in combination as is ordinarily done. Panchatcharam is a "Thing" and in addition to its being called Arul (Grace), Jnana, Amudu, Love, Om and by many more names, it is also called Mandiram (மந்திரம்). This is the Sadhana (சாதனம்) prescribed for the Soul's Redemption or Release. And unless this "Thing" is found and taken, Redemption or Release is impossible. A few stanzas bearing on this, will be quoted.

(1) "அல்லல் பிறவிப்பிணியாளன் ஆருயிர்; ஆதிசிவன்
மல்லல் தருமவைத்தியன் ஆகும்; நல்மாமருந்து
சொல்லில் பஞ்சாக்கரம் என்று சுருதிமுறையிடினும்
புல்லர் உணப் போநுள் என்றறியார், கச்சியே கம்பனே."

Oh ! the Sole one who resides at Kachi ! The beloved Jiva (Soul) is eternally sickly from the troublesome disease of births; The most able and gratuitous physician is the Ancient Sivam (Brahm). Though the Vedas loudly proclaim that the good and effective medicine is Panchatcharam, the unlearned do not know that you are a "Thing".

(2) "அஞ்சக்கர மன்றிவேறொரு மந்திரம் ஆயின்இல்லை ;
அஞ்சில் இறை, அருள், ஆவி, திரோதை, சில்லாணவம்; மற்
றஞ்சில் இரண்டை அருளால்அகற்றிடில், ஆவிஅந்த
அஞ்சில் இரண்டை அணையுமென்றான், கச்சியே கம்பனே"

The Sole one at Kachi said. "If duly considered there is no Mandiram other than the five letters (Si, Va, Ya, Na, Ma). These letters contain Sivam, Arul (Sakti), Soul, Drodai and Malam. If the last two (Na, Ma) are got rid of by means of Arul, the Soul will join the first two (Si, Va)."

(3) "மந்திரமாவதும் அஞ்செழுத்தே; அந்த மந்திரத்தின்
ஐந்துபொருளையும் காட்டி, இரண்டின் வழியடைத்து,
மூன்றும் இரண்டின் வழியைத்திறந்து உயர் முத்திதந்தான்,
கந்தன் கணபதிக்கப்பன் கலிக்கச்சியே கம்பனே."

Mandiram is Ancheluttu. The Sole one who resides at the sounding Kachi and who is the father of Ganapathy revealed the five things contained in the Mandiram, put an end to the sway of Drodai and Malam (Na, and Ma), or Pasam, opened the doors of Sivam and Arul (Si and Va) and gave me (Ya) the incomparable Mukti.

(Saint Kannudaya Vallalar : Sivagama Kachi Malai).

(4) "மந்திரங்கள் உண்டுநீர் மயங்குகின்ற மானிடர் !
மந்திரங்களாவது மறத்திலூற லன்றுகாண்,
மந்திரங்களாவது மதித்தெழுந்த வாயுவை
மந்திரத்தையுண்டவர்க்கு மரணமேதுமில்லையே"

Oh! you foolish men who drink toddy and take opium as Mandiram and become tipsy! Understand that Mandiram is not the juice of any tree. It is a noble Aerial Fluid. There is no death for those who drink it.

(5) "மந்திரங்கள் கற்றுநீர் மயங்குகின்ற மாந்தரே !
மந்திரங்கள் கற்றுநீர் மரித்தபோது சொல்லீரோ ?
மந்திரங்கள் உம்முளே, மதித்தநீரும் உம்முளே,
மந்திரங்களாவது, மனத்தின் ஐந்தெழுத்து மே."

Oh! men who study Mandiras and get confounded! What is the good of the Mandiras you study when you die? You cannot repeat them then. The Mandiram is in you and the Sacred Liquid is also within you. The Mandiras are the five letters in the Soul.

(Saint Sivavakkiar; Sivavakkiam).

(6) "ஞானம் அறிந்தோர்க்கு நமன் இல்லை; நாள் தோறும்
பானமதையுண்டு பசியாறினால்—ஞானமது
கண்டால் உடல் உயிரும் காயம் வலுவாகும்
உண்டால் அமிர்தாசம் உண்".

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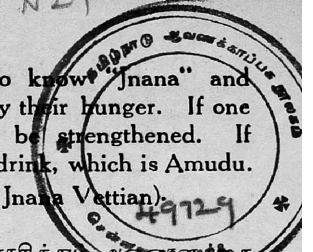

There is no death for those who know "Jnana" and who take this drink daily and satisfy their hunger. If one finds Jnana, his body and Soul will be strengthened. If you take any thing at all, take this drink, which is Amudu.

(St. Thiruvalluva Nayanar; Jnana Vettian).

REASON.—

இவ்வான்மாக்களுக்கு ஞானம் பிரகாசித்தும், அஞ்ஞானத்தை வேம்புதின்ற புழுப்போல நோக்கிற்றை நோக்கி நிற்குமாகலின், அது நீக்குதற் கெனக்கொள்க.

Just like a worm which had hitherto lived upon margosa (a bitter tree), will have a tendency to look towards it, even if it is allowed to live upon Sugar cane (a sweet plant), the Soul will have a tendency to look towards Pasam with affection, even after the Revelation of Jnana by Brahm. To overcome this tendency, the taking of Panchatcharam is prescribed as a medicine.

ILLUSTRATION.—

(1) "அஞ்செழுத்தால் உள்ளம் அரன் உடைமைகண்டு அரனை, அஞ்செழுத்தால் அர்ச்சித்து, இதயத்தில்—அஞ்செழுத்தால் மூண்டலியில் செய்தோமம், கோதண்டஞ் சானிக்கில், அண்டனும்சேடனும் அங்கு."

The Soul should find that he is the property of Brahm through Panchatcharam, feed the Brahm within him with Panchatcharam, raise the Jnana Fire (Kundali Sakti) within due course and practise Sivoham Bavanai; and if he does all these systematically, he will become the real of Brahm property and become His Adiyan (அடியான்) or servant.

(a) The unblemished oblation (or Archana Porul-அர்ச்சனைப் பொருள்) is Love or Panchatcharam. The Soul should know "himself" the worshipper, "the Brahm" whom he worships and the "oblation" acceptable to Him. Then only his worship will have effect; otherwise not.

(1) "பூசை செய்தன்னீயும், பூசிக்கப்படும்
ஈசனதியல்பையும், இறைவன் பூசைசெய்
ஆசறுபொருளீயும், அறிவறிந்து, உயர்
தேசிகன் அருளினுல் தெளிபவேண்டுமால்"

One should know through the Arul of Brahm "*himself*" the worshipper, the "*Brahm*" whom he worships and the "*unblemished oblation*" He takes.

(Sivaprakasa Swamigal-Prabulinga Leela)

(2) "ஆலமேகாயம், அறிவே சிவலிங்கம்
மால் அயனும் காணுத வள்ளலுக்குச்—சீலமுறும்
அன்பே அபிடேகம், அன்பே நல்லருச்சனையும்,
அன்பே நைவேத்தியமுமாம்."

The body is the temple; The Intelligence in it is Sivalingam. It is the unalloyed and unblemished "Love" which is Ointment, Oblation and Food acceptable to the Brahm whom Vishnu and Brahma sought in vain.

(St. Kannudaya Vallalar)

(*b*) If Brahm within the body is fed with Love or Panchatcharam, Jnana Fire (Kundali Sakti) will be stirred up within; Sushimuna will open when this Fire reaches the boiling point and Brahm will appear as Joti.

"கருமருவு குகையனைய காயத்தின் நடுவுள்
களிம்புதோய் செம்பனைய யான்
காண்டக இருக்க, நீ, ஞான அனல் மூட்டியே
கனிவுபெற உள்ளுருக்கி,
பருவ மதறிந்து நின் அருளான குளிகை கொடு
பரிசித்து, வேதி செய்து,
பத்துமாற்றுத் தங்கம் ஆக்கியே பணிகொண்ட
பக்குவத்தை என் சொல்லுகேன்;
சிரிசிரி விளங்கவரு தக்ஷிணு மூர்த்தியே,
சின்மயானந்த குருவே."

Oh, Dakshanamurthi ! O my Chinmayananda Guru ! I was in a sickly condition in the midst of the den of the body which came out of the womb, and was covered with Malam like the copper covered with alloy. In Thy infinite mercy, You raised up the Jnana Fire within me, melted me in that Fire and when I had sufficiently become mellow to receive Thee, you touched me with your Arul Kuligai, entered the mountain of my head, made me as pure as the purest gold and also made me your own. How can I express my gratitude to Thee for this ?

(Thayumana-Swamigal-Chinmayananda Guru)

(c) About stirring up Jnana Fire or Kundali Sakti, read also Varaha and Yoga Kundali Upanishads of Krishna Yajur Veda translated into English by Theosophist K. Narayanasami Iyer.

ILLUSTRATION:—

(2) "இந்துவில் பானுவில் ராகுவைக் கண்டாங்குச்
சிந்தையிற் காணில் சிவன்கண் ணும்—உந்தீவே
காட்டாக்கியிற்றோன்றிக் கனல்சீசர் இரும்பென்ன
ஆள்தான் ஆம், "ஓது அஞ்செழுத்து."

If you (Soul) contemplate upon Brahm sufficiently long as the result of taking Panchatcharam, He will appear to you, just as the planets Raghu and Khedu, which are not visible at other times, become visible during the eclipse of either Sun or Moon ; and make you His own, just as the fire makes the iron its own, when the iron becomes redhot.

ILLUSTRATION.—

(3) "மண்முதல் நாளம், மலர், வித்தை கலாரூபம்
எண்ணிய சுசர் சதாசிவமும்—நண்ணில்
கலியுருவாம் நாதமாம், சத்தியதன் கண்ணும்
நிலையதிலாம் அச்சிவன்தாள்நேர்."

Panchatcharam contains all the 36 Tatwas (Atma Tatwas 24; Viddiha Tatwas 7; and Siva Tatwas 5) and Brahm is seated upon these Tatwas. Realize the importance of Panchatcharam in this manner when you take it and meditate upon it.

(*a*) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:

நற்புத்தியுடையோன், சிவஞான திருஷ்டியினுல் ஆத்துமா வாகிய தன்னிடத்தில், ஈசனே அதாவது அந்தரியாமியாயுள்ள சிவத்தினை அநந்நியமாயறிந்து, சிவத்திற்கன்னியமான பொய்பொருள்களை அறியும், கானற் சலவுணர்ச்சி போன்ற பொய்யுணர்ச்சியினை விட்டு, சிவப்போருளான ஜோதிஸ்வரூபத்தினைப்பெற்று, அது திடமாமாறு பஞ்சாட்சரப் பொருளினைப் பாவிக்கக்கடவன்.

The intelligent Soul should, through Jnana, recognize the Brahm who is within him as Andariyami, as a non-stranger to him, give up all false knowledge as mirage, receive (take) the Panchatchara Porul and contemplate upon it that he may become steadfast.

(*b*) [Brahm is called Andariyami because He does everything, though He does nothing.

"உடையதொன்றுடையான் எனும் வேறவையின்றிலோகத்
திடையிருந்தும் இருந்திலனுய் எவையும் உடம்பாய்த்
திடமிதென்றறியா வகை நின்றெரு செய்கையின்றி
அடையவும் செயுமாசவன் அந்தரியாமியாவன்."

Brahm is Andariyami as He stands both as the owner and the owned without any distinction, as He is in this world and is not in this world, as He makes anything and everything His vehicle, in a mysterious and incomprehensible manner and as He does everything though He does nothing.

(Tatwa Raya Swamigal-Brahma Geeta (தத்துவராய சுவாமிகள், பிரம கீதை)].

(c) The corresponding Sutra in Sivajnana Siddhiar :

" பாசஞானத்தாலும் பசுஞானத்தாலும்
பார்ப்பரிய பரம்பரனே பதிஞானத்தாலே
நேசமொடும் உள்ளத்தே நாடிப்பாத
நீழற்கீழ் நில்லாதே நீங்கிப் போதின்
ஆசைதரும் உலகமெலாம் அலகைத்தேராமென்று
அறிந்து அகல அந்நிலையே யாகும் ; பின்னும்
ஓசைதரும் அஞ்செழுத்தை விதிப்படி உச்சரிக்க
உள்ளத்தே புகுந்தளிப்பன், ஊனமெலாம் ஓட."

The Lord of Lords who cannot be known by Pasa Jnana and Pasu Jnana should be found through Pathi Jnana and the Soul should be able to rest in the shade of His Foot, when he has found this Pathi Jnana. As the Soul will be drawn towards the universe or world, on account of the longstanding habit, even after he has found the Pathi Jnana, it may be possible to rest in the shade of Brahm, if he gives up the world as false and unreal as mirage. As this is an impossible feat without putting the mind under control, the sounding Panchatcharam should be taken to curb the mind. In that case, Brahm will enter into him and remove all blemishes.

(d) The sounding Panchatcharam (ஓசைதரும் அஞ்செழுத்து) refers to Silambosai (சிலம்போசை), (Sound of Nadam) which the Soul will hear when the Jnana Fire or Kundali Fire is raised within the body. This is a sign that the Soul as well as the body is being purified. This Silambosai or sound of Nadam will grow in intensity and duration and change into a variety of melodies from feeble to sonorous and in the end will be so powerful as to drown all outside noises.

(1) " கிருச்சிலம் போசை ஒலிவழியேசென்று
நிருத்தனைக் கும்பிடென் றுந்தீபற
நேர்பட அங்கேநின் றுந்தீபற "

Nada Bindu will begin to sound for joy when the Soul is on its way to join the "Foot" of Brahm and as a sign of the purification of the Soul. You (Soul) should follow this sound and contemplate upon Brahm without falling into pitfalls on the way.

(Uyyavanda Devanar-Tiru-Undiyar.)

(2) "ஆவியென்ற அக்கினியின் சுவாலையாலே
அண்டசெண்ட பதங்களெல்லாம் ஆடலாச்சு;
மேவியெங்கும் ஆடினதோர் சிலம்பினோசை
வேதாந்த சத்தமடா செவியில் கேட்கும்;
கூவிநின்ற சத்தமது செவியில் கேட்டால்
குருவான ஆதாரம் சுத்தமாச்சு;
தாவிநின்ற ஆதாரம் சுத்தமானால்
சதானந்த பூரணமா யிருக்கலாமே."

The whole universe moves by the flame of the fire of the Spirit (Brahm). The Silambosai which is the sound of Vedanta and which dances everywhere will sound in the ears. If this sound is heard it is a sign that the "Six Adarams" (the Guru) are being purified. If the Adarams are purified you can enjoy perfect and eternal Bliss.

(Agat-Easar Purana Kaviyam; அகத்தீசர் பூரணகாவியம்).

(3) Read also Hamsa Upanishad of Sukla Yajur Veda and Nada-Bindu Upanishad of Rig Veda translated by Theosophist K. Narayanaswami Iyer. They speak of the sounding of Nada Bindu and the different notes of the sound.

(e) Manoliam (மனோலயம்) or the cessation of the activities of the mind is absolutely essential for union with Brahm and this is not possible unless the Mupporul or Panchatcharam is taken and the Soul is purified.

(1) "தேறப்பா மனம்வேரூய் புத்திவேரூய்
தேரூமல் அலைந்ததினால் சுகமுண்டாமோ?
காரப்பா மனம்போன வழியே சென்றால்
கள்ளரைப்போல் பூவுலகில் அலைவார்பாரு;

கூறப்பா அறிவுடனே மனதையுந்தான்
குறிப்பாக கட்டினவன் சித்தனுகும்;
வேசப்பா மனத்தாலே அறிவைக்கட்டி
விட்டவனே ஞானியென்று மேவுவாசே."

Will there be any peace of mind, if Mind and Buddhi go their different ways? Those who give free rein to their Minds will wander in this world like thieves. The one who is able to bind his Mind with the Intelligence will be a Siddha (சித்தன்) and one who is able to bind the Intelligence with Mind will be a Jnani (Philosopher).

(Aswani Devanar-Sivayoga Kalpam)

(2) "திரும்பினேன் வஸ்துவுட பலத்தினுலே
சேயானேன் கைலாச மூர்த்திக்கப்பா;
விரும்பினேன், அப்பியாச மார்க்கங்கேளு;
வஸ்துவுண்ண மனம் அடங்கும்; மகத்தாம்சித்தி"

I turned from my evil ways through the power of Brahma Vastu (Panchatcharam) and became the child of Brahm. What you should practise is this:—"Take Brahma-Vastu and you can bring your Mind under control and you will have other powers too."

(Sundara Anandar-Sutta Jnana)

(3) "போக்கும்வரவும் இரவும்பகலும் புறம்பும்உள்ளும்
வாக்கும்வடிவும் முடிவுமில்லாதொன்று வந்துவந்து
தாக்கும்; மலேலயம் தானேதரும்; எனைத்தன்வசத்தே
ஆக்கும்; அறுமுகவா? சொல்லொணுதிந்த ஆனந்தமே"

A "Thing" (Panchatchara Porul) which has neither births nor deaths, no night or day (Kevala-Sakalam), no inside or outside, no speech, no form, and no end, will constantly press upon me (Soul) and will give me control over my Mind as a natural consequence and will make me one with Him. Oh! the Six Faced! this *Ecstasy* is inexpressible.

(St. Arunagiri Nadir's Kandar Alankaram)

(c) Corresponding Sutra in Sivaprakasam:

"ஆசுறு திரோதம் மேவாது அகலுமா(று) சி, வ, முன்னுக
ஓசைகொள்; அதனின் நம்மேல் ஒழித்து அருள் ஓங்கும்; மீள
வாசியை அருளும்; மா, யி, மற்றது பற்றுக உற்றங்கு
ஈசனில் ஏகமாகும்; இது திருவெளுத்தின் ஈடே."

In order that Anavamalam and Dirothi may leave you, you should administer the Panchatcharam consisting of Si, Va, Ya, Na, Ma. In that case Na and Ma (Dirothi and Anavamalam) will die and Arul (Va) will grow in you. Then Arul (Va) will give you Sivam (Si). You the noble Soul (Ya) will then with the support of Arul (Va) become one with Sivam (Si) or Brahm. This is the Merit and Glory of the SACRED LETTERS.

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XTH SUTRA:

PASU'S (SOUL'S) VICTORY OVER PASAM.

"அவனே தானேயாகிய அந்நெறி,
ஏகனுகி, இறைபணி நிற்க
மல, மாயை தன்னோடு வல்வினையின்றே"

Now you have known your real status (that you have nothing to do with Pasam, and that you are Adwaita with Pathi or Brahm) and you have been taught to consider the universe unreal, to take Panchatcharam and meditate upon it and to practise Sivoham Bavana. As a further step towards union with Brahm, you (Soul) are now asked to give up all idea of Dualism (Dwaita) or your Separate Individualism. Consider yourself nonexistent, sacrifice your Egoism (Self pride) or Anavam or "I" ism, stand in the purely Adwaita capacity and realise all your doings, whether of action, speech or thought (மனம், வாக்கு, காயம்) as those of Brahm within you. If you loyally and firmly carry out these instructions, Pasam consisting of Malam (Anavam), Maya and Kanmas will desert you and will not further molest you. This will be your Victory over Pasam.

To explain what "Irai Pani Nittal" (இறை பணிநிற்றல்) means, a few stanzas will be quoted.

(1) "தனக்கென ஓர்செயலற்றுத்தான் அதுவாய் நிற்கின்,
நாதன் அவன் உடல் உயிராய் உண்டு, உறங்கி, நடந்து
நானேபோகங்களையும் தானுகச் செய்து,
பேதமற நின்றிவனைத் தானுக்கிவிடுவன்
பெருகு சிவபோக மெனப் பேசும் நெறி இதுவே"

If the Soul gives up all his individual doings and stands as Brahm, the same Brahm will assume the body occupied by the particular Soul as is own, eat, sleep and walk as the Soul, pass through life as the Soul and without any distinction between Himself and the Soul, will make

the Soul Himself. This is what is called the exalted Siva Bogam (சிவபோகம்).

(St. Umapathi Sivachariar–Unmai Neri-Vilakkam).

(2) "கம்செயலற்று இந்நாம் அற்றபின், நாதன்
தன்செயல்தானே யென் றுந்தீபற
தன்னையேதந்தான் யென் றுந்தீபற."

If we consider that Brahm is the Sole doer, that the Souls are Akartha (அகர்த்தா), that all the doings of the Souls are really those of Brahm and give up all idea of "I" or Separate Individualism, then Brahm will swallow up such Souls and make all their doings His own. If a Soul entirely gives himself up to Brahm, the latter will also give Himself up to the Soul. (The Soul can attain this only by means of Arul.)

(St. Uyyavanda Devanar-Tiru-Undiar)

(3) "சிவன்முதலே யன்றிமுதலில்லை யென்றும்,
சிவனுடையது என்னறிவதென்றும்,—சிவனவனது
என்செய லதாகின்றதென்றும், இவையிற்றைத்
தன்செயலாக் கொள்ளாமைதான்"

Whoever realizes that Brahm or Sivam alone is the Sole Doer and that there is no separate being as Individual "I," that all the knowledge the Soul possesses is that of Brahm, as the Souls cannot know anything without Him, that the Souls being Akarta (non-agents) they have no independent action and that whatever they do, whether speech, action, or thought are those of Brahm and entirely gives up all idea of "Self" or Individualism, will become that Brahm.

(St. Uyyavanda Devanayanar Tirukkalittu Padiyar)

(4) "உலகினில் என்செய லெல்லாம்உன்னிதியே, நீயே
உண்ணின்றுஞ் செய்வித்துஞ் செய்கின்றுயென்றும்
நிலவுவதோர் செயல்எனக்கின்று, உன் செயலேஎன்றும்
நினைவார்க்கு வினைகள் எல்லாம் நீங்குந்தானே"

"All my doings in this world are yours and I have no independent action. As you do everything from within me, all my doings good and bad are yours and whatever good and bad others do to me are also your doing." If one realizes like this by means of Arul, he will not be molested by Kanmas *i.,e.*, there will be no accumulation of Kanmas against him for future births.

(St. Arulnandi Sivachariar-Sivajnana Siddhiar)]

PURPORT.—

"பாசகூட்டியம் பண்ணுமாறு உணர்த்துதல் துதலிற்று"

This Sutra deals with how Pasam is conquered or destroyed, by the Soul.

This Sutra is divided into 2 parts for purposes of dissertation.

1. *அவனே தானேயாகிய அங்நெறி, எகனாகி.*
2. *இறைபணிநிற்க, மல, மாயை தன்னொடு வல்வினையின்றே.*

PART I—DISSERTATION.

"அவனே தானேயாகிய அங்நெறி, எகனாகி"

The way to become one with Brahm being known, you (Soul) should stand as Brahm without distinction.

STATEMENT.—

ஈண்டுப் பரமேசுரன் இவ்வான்மாவாய் நின்ற முறைமையான் அவனிடத்து எகனாகிநிற்க.

In the same way as and for the same reason as Brahm stands as the Soul, the Soul in turn should stand as Brahm.

REASON.—

அவ்வாறு நிற்கவே "யான்" "எனது" என்னும் செருக்கு அற்று அவனது சீபாதத்தை அணையுமாகலான்.

Because, if the Soul stands like that, the Self-pride of "I" and "Mine" will die and the Soul will embrace the illustrious "Foot" of Brahm.

The idea of "I" and "Mine" is a disastrous disqualification for the attainment of Union. This false idea should go by means of Arul and it is only then, that Union is possible.

(1) "யான்" "எனது" என்பதிருந்திடுகாறும்
ஞானமுறான்; அது நண்ணிலனாகில்
தானிலையாத சகம்திகழ் கிற்கும்;
தீனம் இலாதசிவம் திகழாதே."

So long as the Jiva (Soul) is swayed by the ideas of "I" and "Mine," he will not find Jnana. If he does not get Jnana, the abysmal universe (world) will allure him and the stainless Brahm will not shine.

(2) "கறங்கெனுமா றுழல்கின்ற கருத்துப்
பிறந்திறவாத பெரும் பிரமத்தின்
இறந்திடில் 'யான்' 'என' தென்னும் அகந்தை
மறைந்திடும்; அன்றி மறைந்திடுமோதான்?"

It is only when the mind which revolves like a windmill is immersed in the great Brahm who has no beginning and end, the Self-pride of "I" and "Mine" will vanish. Otherwise it will not.

(3) "இருவினைதாம் வரும் 'யான்' 'என'லால்; அவ்
விருவினையால் வரும் இன்பொடு துன்பம்;
இருவினை 'யான்' எனல் இன்றெனில் இல்லை;
இருவினை இல்லெனில் இல்லைபிறப்பே."

By the false ideas of "I" and "Mine", the 2 Kanmas, Virtue and Vice will spring. It is Virtue and Vice which bring about joy and sorrow. If the false ideas of "I" and "Mine" vanish, there will no Virtue and Vice. If there is no Virtue and Vice, there will no births.

(Sivaprakasa Swamigal-Prabu Linga Leela-Manolia kadi)

ILLUSTRATION.—

"நான்," "அவன்," என்று எண்ணினர்க்கும் நாடும் உளம் உண்டாதல்
தான் என ஒன்றின்றியே, தானதுவாய்—"நான்" எனஒன்று
இல்லென்றுதானே எனும் அவரைத் தன்னடிவைத்து
இல்லென்று தானும் இறை."

Self pride or Egoism or Tarpotham (*தற்போதம்*) will be prominent in those (Atheists) who say "I am all in all" as if there is no Brahm, just in the same way as in those who say "I" and "He", thus distinguishing the Soul from Brahm. The Soul who is eager for the Union should completely sacrifice his Individual "I" and should be completely merged in and identified with Brahm. Then he becomes Brahm Himself. If one completely gives up his Individual "I" and sincerely feels that he is Brahm Himself, then Brahm will shine in him, as all in all, with the Soul completely absorbed and swallowed up and will make the Soul feel certain that he is not separate from Brahm.

PART II—DISSERTATION.

இறைபணி நிற்க, மல, மாயை தன்னெடுவல் வினையின்றே.

If the Soul considers all his doings as those of Brahm, Malam, Maya and Kanma will be destroyed.

STATEMENT:— *இனி இறைபணி வழுவாது நிற்க.*

When the Soul considers all his doings as those of Brahm, he should stand firm in that conviction without any wavering or flinching.

REASON:—

அவன் அருளாலல்லது ஒன்றையும் செய்யானுகவே, அஞ்ஞா னம், கன்மம் பிரவேசியாவாகலான்.

Because when the Soul realizes that he does everything through the Arul or Sakti of Brahm and not inde-

pendently of his own volition, Ajjanana or Maya and Kanmas will not enter into his doings.

The Soul should realize that all his movements (*i.e.*) his Icha, Jnana, and Kiriya (இச்சை, ஞானம், கிரியை) or Will, Knowledge and Action are in response to the movements or Icha, Jnana and Kiriya of Arul or Sakti and are not independent.

ILLUSTRATION:—

(1) "நாமல்ல இந்திரியம்; நம்வழியினல்ல; வழி
நாமல்ல; நாமும் அரனுடைமை—யாமென்னின்
எத்தனுவில் நின்றும் இறைபணியார்க்கு இல்லவினை
முற்செய் வினையுந்தருவான் முன்."

The Souls are not Indirias or Senses and Indirias are not Souls. The Indirias are stimulated by Brahm and not by the Souls. The Souls are not Dhanu, Karana, Puvana, Bogam (the body, karanas, universe and experiences). The Indirias and Dhanu, Karana, Puvana, Bogam, experienced by the Indirias are Maya process and they are all the property of Brahm. The Souls are also the property of Brahm and have no independent right. If one understands this and realizes that all what he does is through the Arul or Sakti of Brahm, he will not accumulate Agamia Vinai for the future by his present doings and his Prarabda Vinai (what he experiences now) will not harm him in any way.

ILLUSTRATION.—

(2) "சார்ந்தாரைக் காத்தல் தலைவர் கடனுதல்
சார்ந்தாரைக் காத்தும், சலமிலனுய்ச்—சார்ந்தடியார்
தாந்தானுச்செய்தது; பிறர்தங்கள் வினைதான் கொடுத்தல்
ஆய்ந்து ஆர் முன்செய்வினையும், ஆங்கு."

It is the duty of the good to protect those who come to them for refuge. Brahm who protects those who resort to Him for refuge, is impartial. In the case of those who

have resorted to Him, He does not allow the accumulation of Agamia Kanmas, and also wipes off their Prarabda Kanmas. Those who have not sought His refuge cannot claim and share these advantages and they should reap the fruits of all their actions.

[The same idea is found in Sivajnana Siddhiar]

"சகமிலனுய், ஞானத்தால் தீனயடைந்தோர் தம்மைத்
தானுக்கித்தலேவன் அவர்தாம் செய்வினேதன்னுல்
நலமுடனே பிறர்செய்வினே ஊட்டி ஒழிப்பானுய்
நணுகாமல் வினேயவுடை நடிக்காப்பன்."

Brahm, the Chief, makes the Soul who has resorted to Him *through Jnana*, Himself, and protects him from the effects of his own actions (Kanmas) and the actions (Kanams) of others towards him which remain to be consumed. He is thoroughly impartial in this respect as the same boon is not granted to those who have not resorted to him.

ILLUSTRATION:—

(3) "இங்குளிவாங்கும் கலம்போல ஞானிபால்
மூன்செய்வினே, மாயை மூண்டிடினும்—பின்செய்வினே
மாயையுடன் நில்லாது, மற்றவன்தான் மெய்ப்பொருளே
ஆய அதனுல் உணரும் அச்சு"

As there is a slight and thin smell of asafoetida in a vessel in which it was kept but washed, Prarabda Vinai, Dhanu, Karana, Puvana, Bogam and Agamia Vinai along with Maya may slightly assail a Soul who is advanced in the practice of "Sivoham Bavani" and who stands in "Irai Pani," but they will do him no harm as he is gradually becoming one with the Bramah-Vastu and as this realization of his, will make him staunch and unwavering.

ILLUSTRATION:—

(4) "நண்ணனல் வேவாத நற்றவர் தம்மினும்,
பண்ணமர மாச்செலுத்தும் பாகரினும்—எண்ணி

அரன் அடி ஓர்பவர், ஐம்புலனிற் சென்றும்
அவர் திறன் நீங்கார் அதற்கு"

A yogi who knows the science of overcoming fire and who is fire-proof and an expert rider, will not come to any harm even if one sits in the midst of the fire and the other rides a restless war horse. In the same way one who has found the "Foot" of Brahm and is being united to that "Foot" and is staunch and unfaltering in the feeling of one-ness with that "Foot," will not be endangered *even* if he yields to the pleasures of the senses.

ILLUSTRATION.—

(5) "சதசத்தா மெய்கண்டான், சத்திருளில் காணில்
இதமித்தல் பாசத்திலின்றிக்—கதமிக்கு
எரிகதிரின்முன் இருள்போல் ஏலா, அசத்தின்
அருகணையார், சத்தணைவார் ஆங்கு."

One who has found his real status of Sat-Asat and finds the Sakti or Arul of Brahm in all that goes on in the world and in him, will not be influenced by Pasam (Malam, Maya and Kanmam), in the same way as darkness will not stand before a brilliant light. Such a Soul will have no leaning towards Pasam (Asat) but will adhere to Pathi (Sat).

(a) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:—

சிவஞானம் பெற்ற சித்தன், சிவத்தோடு ஐக்கியத்தை அடைந்தவனும், அச்சிவன் வசத்தான தனது விருத்தியினை உடையவனும், மல, மாயை முதலியவற்றால் பற்றப்படாதவனும், ஸ்வ அனுபவத்தை யுடையவனுகின்றன்.

The Soul who has received Jnana, who feels his Oneness with Brahm, who feels the influence of Brahm in all His doings and who has detached himself from Malam, May, etc., is confirmed in the feeling of Oneness with Brahm.

(*b*) The corresponding Sutra in Sivajnana Siddhiar

"இவன் உலகில் இதம் அகிதம் செய்தவெல்லாம்
இதம் அகிதம் இவனுக்குச் செய்தார் பாலிசையும்;
அவன் இவனுப் நின்றமுறை எகனுகி
அரன்பணியில் நின்றிடவும் அகலும் குற்றம்;
சிவனும் இவன்செய்கி எல்லாம் என்செய்தி யென்றும்,
செய்தது எனக்கு இவனுக்குச் செய்தென்றும்,
பவம் அகல உடனுகி நின்றுகொள்வன்; பரிவால்
பாதகத்தைச் செய்கிடினும் பணியாக்கிவிடுமே."

Whatever a Soul (advanced in the practice of Sivoham Bavanai, etc.) does in this world, whether good or bad, will attach themselves to those Souls who do him good or bad. There will be no accumulation of Agamia Vinai, so long as the Soul remains steadfast in the feeling of Oneness with Brahm and considers all his doings as those of Brahm. Brahm will also adopt all this Soul's doings as His own and those doings of others towards this Soul as against Himself and remain one with this Soul, so that no actions (Kanmas) may be counted against him. Even if the Soul does anything wrong out of love, Brahm will reckon it as His own doing.

(*c*) The corresponding Sutra in Sivaprakasam:

பந்தமானவை அறுத்துப் பவுகிகமுழலும் எல்லச்
சந்தியாதொழியா து; இங்குத்தன்மைபோல் விணையுஞ்சாரும்,
அந்தம் ஆதிகளில்லாத அஞ்செழுத்தருளினுலே
வந்தவாறுரை செய்வாரை வாதியா பேதியாவே.

In the Soul's struggle to disconnect himself from Pasam, there cannot but be at least faint attacks from Pasam, just as the asafoetida pot emits a thin smell even after the drug is removed. But if the Soul persists in taking the Panchatchara-Arul which has no beginning and end and continues firm in the contemplation thereof such attacks will be ineffective & futile.

(*d*) When a person undertakes an arduous task by some exceptional means, he expects some definite result. In the same manner, the Jiva or Soul who takes up the most difficult and Herculean task of conquering Pasam and becoming united with Brahm *by the Exceptional means of Jnana or Arul* revealed to him by Brahm, is also rewarded with definite results. *The first is his Victory over Pasam or Darkness* as enunciated in this Sutra (பாசகழியம் ; இருள் நீக்கம்). *The second is his gaining or embracing the "Foot" of Brahm and entering into Light* (சிவப்பேறு; ஒளிவிளக்கம்) as detailed in the subsequent Sutra 11. By his victory over Pasam, he ceases to be Soul and by embracing the "Foot" of Brahm, he becomes one with Brahm and becomes a Jivanmukta.

(*e*) The realization of "Oneness" with Brahm as Adwaita and the realization that Brahm is the Sole-doer and that Soul is always Adwaita with Brahm is Sivayogam (சிவயோகம்). (Vide note under Sutra 4). This is what is meant by the expressions "Yeganagi," and "Irai Pani nirka" (ஏகனாகி, இறைபணி நிற்க) in the Sutra.

XITH SUTRA:

THE SOUL BECOMES A JIVAN-MUKTA.

" காணும் கண்ணுக்குக்காட்டும் உளம்போல்,
காண உள்ளத்தைக்கண்டு காட்டலில்,
அயரா அன்பின் அரன்கழல் செலுமே."

Just as the Soul shows things to the eye, Brahm shows the Soul what he really is and how He and the Soul work conjointly together, as Adwaita. The Soul and the eye cannot act independently of each other but always act together as Adwaita. In the same way Brahm and the Soul do not act independently of each other but always act as one, in the Adwaita capacity. The Soul should be immensely grateful to Brahm for disclosing to him this Joint Partnership and Adwaita Relationship as his Guru (Teacher) and in reciprocation thereof, he should "*Unceasingly take Anbu*" (Love or Panchatcharam) and contemplate upon it. In that case, he will embrace the "Foot" of Brahm.

PURPORT.—

பரமேசுவரனது சீபாதங்களே அணையுமாறு உணர்த்துதல் நூதலிற்று.

This sutra shows how the Soul embraces the illustrious "Feet" of Brahm or Parameswara. (*This is the attainment of Jivanmukti*).

This Sutra is divided into 2 parts for purposes of dissertation.

(1) " காணும் கண்ணுக்கு காட்டும் உளம்போல்,
காண உள்ளத்தைக் காட்டிக் காண்டல்."

(2) " அதனை அயரா அன்பின் அரன்கழல் செலுமே."

PART I—DESSERTATION

" காணும் கண்ணுக்குக் காட்டும் உளம்போல்,
காண உள்ளத்தைக் காட்டிக் காண்டல்."

The Soul sees "Self" as shown to him by Brahm, in the same way as the Soul shows things to the eye.

STATEMENT.—

(1) ஈண்டு அவனும் அவற்றது விடயத்தை உணரும்.

Brahm also goes through and partakes of the experiences of the Souls. (This is for the sake of the Souls. This statement explains the Adwaita Relationship between Brahm and Souls.)

REASON.—

இவ்வான்மாக்கள் அவனியின்றி அமைந்து, ஒன்றையும் விடயியா ஆகலான்.

Because these Souls cannot experience anything except in conjunction with Brahm. (Just as the eye cannot see anything except in conjunction with light).

ILLUSTRATION.—

(1) "ஐந்தையும் ஒக்க உணராது அவற்றுணர்வது
ஐந்தும்போல் நின்றுணரும் ஆகலான்—ஐந்தினையும்
ஒன்றொன்றுப் பார்த்துணர்வதுள்ளமே; எவ்வுலகும்
ஒன்றொன்றுப் பார்க்கும் உணர்ந்து."

Each of the five senses feels only one thing at a time and one sense cannot feel what another sense feels. The Soul experiences things through the senses only one at a time and not together. But Brahm who is in all the Souls, can feel at the same time all what each Soul experiences.

(2) "ஏகமாய் நின்றே இணையடிகள் ஒன்றுணரப்
போகமாய்த்தான் விளைந்தபொற்பினன்—ஏகமாய்
உள்ளத்தின் கண்ணனன், உள்குவார், உள்கிற்றை
உள்ளத்தால் காணனே உற்று."

Brahm who is the Soul's eye and knows all what each Soul knows and feels, appropriates the actions and doings of Jivanmuktars as his own or as Siva Bogam (சிவ

போகம்), in as much as the Jivanmuktars have no Individualism and are confirmed in the feeling of Oneness with the "Feet" of Brahm.

In the case of Jivanmuktars Atma Bogam is changed into Siva Bogam or Brahma Bogam.

PART II—DESSERTATION.

அதனை அயரா அன்பின் அரன்கழல் செலுமே.

By *Unceasingly* feeding Brahm with Love or Amudu, in return for the inculcation by Brahm of the Joint Partnership and Adwaita Relationship between Himself and the Soul, the latter will reach the "Foot" of *Brahm.*

STATEMENT.—

இனிப் பத்தியினுன் மறவாது ஏத்த அவனது சீபாதத்தை அணையும்.

The Soul will embrace the illustrious "Foot" of Brahm by sufficiently feeding Him with Bakti or Love or Panchatchara-Arul, without any forgetfulness, in return for disclosing to him, his Joint Partnership and Adwaita relationship with Brahm.

REASON —

அவன் அந்நியமின்றிச் செய்வோர் செய்திப்பயன் வினைத்து நிற்றலான்.

Because Brahm is Adwaita with Souls and is no stranger to the Souls and brings about the consequences of the actions of the Souls, He admits to His "Foot" the Soul who feeds Him with Love or Bakti.

ILLUSTRATION.—

(1) *"அருக்கன் நேர்நிற்பினும் அல்லிருளே காணுர்க்கு,*
இருள்கண்ணே பாசத்தார்க்கு ஈசன்—அருள்கண்ணுல்
பாசத்தை நீக்கும், பகல் அலர்த்தும் தாமரைபோல்
நேசத்தில் தன்னுணர்ந்தார் நேர்."

It is pitch darkness to the blind even if the sun stands in front of them. The Souls who are blind with Pasam stand in the same position to Brahm. To put it in other words, Brahm will not be known to those who are not qualified, who have not become Pakkuvars (பக்குவர்) as they are still under the Rule and Influence of Pasam. But to those who are Pakkuvars or qualified, to whom Panchatchara-Arul has been revealed and who have been unceasingly taking the Panchatchara-porul or Amudu or Anbu (Love), Brahm will appear clearly and change their Soul knowledge into Brahm-knowledge, just as the sun opens the lotus-bud in season.

(2) "மன்னும் இருளை மதிதுரந்தவாறு, அன்பின்
மன்னும் அரனே மலந்துரந்து—தன்னின்
வலித்திரும்பைக் காந்தம் வசஞ்செய்வான், செய்தல்
சலிப்பில்; விகாரியலன்தான்.

The more plentifully Amudu-Anbu is taken, the more pleased Brahm will be towards that Soul and drive away the Malam to which he is subject from the very beginning, as the full moon drives away darkness; and will draw that Soul to Himself and hold him fast just as the magnet draws iron to itself and holds it. This, He does without any effort, as the whole thing takes place in His mere Presence (சந்நிதி). So Brahm does not come under the category of an Actor.

(3) "நசித்து ஒன்றின், உள்ளம் நசித்தலால் ஒன்றுது;
நசித்திலதேல், ஒன்றுவதில்லை;—நசித்துமலம்,
அப்பணிந்த உப்பின், உளம் அணிந்துசேடமாம்
கப்பின்றும் ஈசன்கழல்"

If the Soul-knowledge dies, the Soul also dies and there can be no union with Brahm. If Soul-knowledge does not die, then also there can be no union. The truth is, if Malam, Kanmam. and Maya which are the begetters of

Soul-knowledge die, the Soul straightway joins Brahm like the salt which dissolves in water, and becomes His property. Brahm will not then depart from him but will hold him fast.

(4) "பொன்வாள்முன் கொண்மூவில் புக்கொடுங்கிப், போயகலத்
தன்வாளே எங்குமாம் தன்மைபோல்—முன்வாள்
மலத்தின் மறைந்து உள்ளம் மற்றுலகை உண்ணும்
மலத்திரித்துச்செல்லும், வரத்து.

If the clouds which hide the sun are driven away by winds, the sun comes out in its glorious splendour. In the same way, if Malam which now hides the Soul is driven away by Arul-Sakti, the Soul emerges from Ajjnana in his natural splendour. When hidden by Malam, Soul-knowledge is small knowledge as the sun hidden by clouds is only dimly seen. But if Malam disappears through Arul or Panchatcharam, Soul-knowledge becomes Brahm-knowledge, the Soul is swallowed up in Brahm and becomes Omnipresent.

(a) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:

கண்களுக்குக் காட்டுவானும் காண்பானும் ஆத்மாவாம் ; அவ்வாத்மாவுக்குக் காட்டுவானும் காண்பானும் சிவனுவான் ; ஆதலால் ஆத்மாவுக்கு உபகரிப்பவனுன அச்சிவனிடத்தில் பரா(மேலான) பக்தியினைச்செய்ய வேண்டும்.

It is the Soul which shows things to the eye and which sees things and it is Brahm who shows things to the Soul and who sees them. So let the Soul *do supreme Bakti* or Love to Brahm, his Patron.

(c) The corresponding Sutra in Sivajnana Siddhiyar:

"காயம் ஒழிந்தால் சுத்தனுகி, ஆன்மாக்
காட்டக்கண்டிடும் தன்மையுடைய கண்ணுக்

கேயும் உயிர்காட்டிக் கண்டிடுமாபோல்,
சசன் உயிர்க்குக்காட்டிக் கண்டிடுவன்; இத்தை
ஆயும் அறிவுடையனுய் அன்புசெய்ய
அந்நிலைமை இந்நிலையில் அடைந்த முறையாலே,
மாயமெலாம்நீங்கி, அசன்மலசடிக்கீழிருப்பன்;
மாறுத சிவானுபவம் மருவிக்கொண்டே"

As the Soul shows things to the eye and itself sees the things, Brahm shows things to the Soul and himself sees the things. The Soul should understand this Adwaita relationship between him and Brahm and stand firm in the gratuitous support of Brahm. With this conviction firm in him, he should *do Him Love or Anbu* (Feed Him with Anbu or Love). In that case, the Soul will be united to Brahm *even in this life, in this body*, though he has become entitled to attain eventually Videka-muthi (disembodied Mukti) on account of the progress he has made in the knowledge of Mupporul. Brahm will remove all his Malam, Maya and Kanmam and place him in the shelter of His "Foot". The Soul will then be enjoying Eternal Bliss.

(c) The expression "அயரா அன்பு" (*Unceasing Love*) should be clearely understood. Anbu, Bakti, Adaravu, Panchatcharam, Arul, Jnana, Pranavam, etc., are all synonyms. Anbu (Love) in the Abstract as it is ordinarily understood is not what is meant in the Sutra. The Anbu (Love) mentioned in the Sutra is Anbu in the Concrete. It has already been shown that Panchatcharam, Arul Mandiram etc. are a "Thing" Brahma-Vastu. *Love is a Thing.* It is a "Thing" which Brahm likes because He is Love. Brahm lives within us as Love and whoever really loves Him in the abstract should feed Him with this "Love" in the Concrete, *i. e.*, this "Love" should be eaten.

A Soul who is on the way to become a Jivan-mukta will take this "Love" in three forms at three stages. In the first stage, this "Love" is taken in Tula (தூல) form. Then it is called Tula-Mandiram (தூல மந்திரம்) or Tula Panchatcharam (தூல பஞ்சாட்சரம்) or Uru Unavu (Uru Food-உரு உணவு). It is picked up whenever it overflows and taken openly. This is the Ancheluttu (Panchatcharam) referred to in Sutra 9. In the second stage this "Love" oozes into the system. It is then called Sukkuma Mandiram (சூக்கும மந்திரம்) or Sukkuma Panchatcharam (சூக்கும பஞ்சாட்சரம்) or Aru-Uru-Unavu (Aru-Uru-Food-அரு-உரு-உணவு). It is this which is called "Unceasing Love" (அயரா அன்பு) in this Sutra. In the third stage when the Sushimuna (சுழிமுனை) bursts open and the Joti appears, this "Love" will drip as nectar from this Joti. It is then called Parama Mandiram (பரம மந்திரம்) or Mukti Panchatcharam (முத்தி பஞ்சாட்சரம்), Aru Food or Aru Unavu (அரு உணவு) or Pranava Amudu (பிரணவ அமுது). It is this which is implied in the expression "அம்மலங்கழிஇ," "wash out the Malam" in Sutra 12. In the first stage the Soul or Jiva attains Salokam (சாலோகம்). He is an ordinary man then. In the second stage he attains Sameepam (சாமீபம்). He becomes a Mukta then. In the third stage, he attains Saroopam (சாரூபம்) and becomes a Jivan-Mukta. As a Jivan-Mukta, he lives upon this nectar till he attains Videka Mukti (விதேக முத்தி) or disembodied Mukti or Sayuchiyam (சாயுச்சியம்).

A few stanzas bearing on this will be quoted:—

(1) "மந்திரங்கள், வாசக, உபாஞ்சு, மானதமாய்
வருதூல, சூக்குமமாய்ப், பரமுமாயிருக்கும்,
சுந்தரவாச்சியமாய சித்திதரும்தூலம்;
சூக்குமந்தான் நிகழ்யோக சித்திதரும்; பரம

மந்திரந்தான் பிறப்பை மருவிடாதினிமேல்,
மாண்புடைய பரமுத்தி மருவிவித்திடுமால்."

Mandiras will be Tula, Sukkuma, and Param and will be taken in three different modes such as Vasaka (openly), Upanchu (Secretly but unconsciously) and Manadam (Secretly but consciously). Tula Mandiram will give some kinds of Sithi. Sukkuma-Mandiram will give Yoga Sithi. Parama Mandiram will put a stop to births and give Videka Mukti.

(Sarva Jnanotra Agama–சர்வ ஞானோத்தர ஆகமம்).

(2) "உருவமாம் உணவே யெதிரதாம்;
உபயம் உளத்தினில் உருசி மாத்திரமாம்;
அருவமாம் உணவேதிருத்தி மாத்திரமாய்
அறிவினில் விளங்கிடும்; அந்த
உருவமாம் உணவே சீவருக்குரித்தாம்;
உபயம் இம்முத்தருக் குரித்தாம்,
அருவமாம் உணவே அம்முத்தருக்குரித்தாம்,
என அறைந்திடும் அகியே."

The Tula Food (Uru Food) is taken openly; the Tula and Sukkuma Food (Uru-Aru Food) combined gives only a taste in the Soul: the Sukkuma Food (Aru Food) gives contentment and will shine in the Soul. The Vedas say that the Tula food pertains to Jivas or ordinary mortals,; the Tula-Sukkuma Food pertains to the Mukta and the Sukkuma Food pertains to the Jivan-Mukta (*i.e.*) When one takes the Tula Panchatcharam he is an ordinary mortal. When he takes the Sukkuma Panchatcharam, he becomes a Mukta. But when he takes the Parama Mandiram, he becomes a Jivan-Mukta and immortal. What is called Tula-Sukkuma Food in Sutta Sadakam is called Sukkuma Mandiram in Sarva Jnanotra Agamam and what is called Sukkuma Food in Sutta Sadakam is called Parama Mandiram in Sarva Jnanotra Agamam.

(3) "இன்னதன்மையவாஞ் சுத்தபாவனையில்
இரும்பிராரத்தம் போயொளித்துத்
தன்னதுள் நின்றிங்கிடை விடாதூறும்
தக்கதோர் பிரணவ அமுதம்,
அன்னதை யருந்திமுன் வடிவதும்
அங்ஙனம் "ஓ" மயமாகி
இந்நிலமதனில் தோற்றல் மாத்திரமாய்
இயங்குதல் **ஜீவன்** முத்தியதே"

When "Sivoham Bavanai" is properly practised, Prarabda Vinai disappears, and the mortal turned immortal lives upon the "Pranava Amudu" which percolates into him without intermission. His body is then transformed and he appears as a human being only for the sight. "*This is the state of a Jivan-mukta.*"

(St. Kumara Devar-Sutta Sadakam; சுத்தசாதகம்.)

(4) "ஆதரவே பரமான அறமதாகும்;
ஆதிநடு அந்தமிவற்றினைத்துமாகும்;
ஆதரவற்றவர் ஈகை அறமேயாகா;
ஆதலினால் ஆதரவே மூலமாகும்;
ஆதரவே பிரகிருதி, ஆன்மா, ஈசன்
எனும்பொருளும்; அறிவிக்கும் அமலன்தானும்
ஆதரவே அடைவிக்கும்; ஆதலாலே
அனைத்தினுக்கும் ஆதரவே மூலமாமே"

Adaravu or "Love" is the Parama Dharma (Sacrifice). It is the Beginning, Middle, End and All; The giving of those who have no "Love" is not Dharma (Sacrifice). So, Adaravu is the First Cause. It is this "Thing" Adaravu which is Maya, Soul and Brahm (Pasam, Pasu and Pathi). It is Adaravu which will procure the "Foot" of Brahm which gives all knowledge. So, for every thing Adaravu is the Root Cause.

(Siva Tarumotram-சிவதருமோத்திரம்.)

(5) "அன்பதொன்றும் மற்றருஞ்சிவமொன்று
மென்றறிபவர் அறிவில்லார்;
அன்பே சிவமாயிருந்தமை அறிந்தவர்
இறையருள் பெற்றார்;
துன்பவன் பவந்துகளில் வீடெனவிடை
சொல்லிடு மவையெல்லாம்
அன்பதாம் அமுதினை முழுந்திட உணு
அயலவர் உரைதானே."

They are ignorant who understand "Love" as one and Brahm as another. Those who have known Brahm in the form of "Love", have received the Arul of Brahm. Those who say that the troublesome birth (a merry life) is heaven or Moksha, have not eaten the *Amudu called Love* and they are strangers to Truth.

(Sorubananda Nilayam in Perunthirattu; சொருபானந்த நிலையம்.)

(6) "உள்ளும் புறம்பும் நினைப்பறின், நின்னுள்ளே
மொள்ளா அமுதாமென்றுந்தீபற
முளையாது பந்தமென்றுந்தீபற."

If you give up all false attachments and if your mind is brought under control, the inexhaustible nectar will flow in your body and permeate your whole body and you will become Brahm. There will be no more molestation from Malam, Maya and Kanmas.

(St. Uyyavanda Deva Nayanar-Tiru Undiyar)

(7) "அன்பெனும் ஆறுகரைபுர.....
.....
இன்றெனக்காரா அமுதானுய் போற்றி."

You have let the river of "Love" overflow its bunds and you have now become to me Supreme Amudu. Praise be to Thee.

(Manikkavasaka Swamigal: Potri Tiruvagaval).

(8) "அண்ணாக்குத்தன்னே யடைந்தங்கமிர்துண்ணில்
விண்ணோர்க்கு வேந்தனுமாம்."

If one closes his Uvula and eats the nectar, there he will become the Chief of the Gods.

(9) "ஓங்காரமான கலசத்தமிர்துண்ணில்
போங்காலமில்லே புரிந்து."

If one takes the Amudu in the Vessel of "Omkaram", he will have no death.

(St. Ouviyar-Kural: ஔவையார் குறள்).

(10) "பச்சிமதிக்கிலே வைச்ச ஆசாரியன்
இச்சனும் என்னே நினேயென்ற அப்பொருள்,
உச்சிக்குங்கீழது, உண்ணாக்குமேலது
வைச்சபதமிது, வாய்திறவாதே."

Brahm, the Priest kept a "Thing" (Panchatcharaporul) in the west *i.e.*, in the upper part of my body, and asked me to remember it with fondness. It is the "Foot" he then placed below my crown and above my Uvula. I keep my mouth shut and am silent.

(St. Tirumular-Tirumandiram.)

(11) "உச்சியதன்கீழே, உண்ணுவதன்மேலே
மெச்சுஞ்சுடராய் (என்னையா) விளங்கவேவந்தவசோ?"

"Oh! my Lord. Is it you who have come as a great Light (Joti) below my crown and above my Uvula?"

(St. Kaduveli Siddar-Purana Jnana.)

(12) "உச்சிநேர், உண்ணுவின்மேல் ஓர் விளக்கெரியுதாம்,
இச்சையற்ற ஞானிகட்கு எங்கினும் தெரியுதாம்,
அச்சுமட்டவாசிக் குதிரைக்கங்குபடியும் வைத்திடில்
உச்சியில் எரியுஞ்சோதி உள்ளொளியைக்காணுமே."

A light is burning below the crown and above the Uvula. It will be known to the Jnanis who have given up all attachments. If you control the mind of the horse through

Arul, you can see the inner Light which will burn under the crown.

(St. Sivavakkiar-Sivavakkiam.)

(13) "தீபமதுகண்டவுடன் தேகஞ்சித்தி,
திறமானவாசிசித்தி, யோகசித்தி,
போதமது அழுர்தமுண்ணக் கட்டும்பாரு,
பொல்லாத மாய்கையது விலகிப்போகும்,
தாகமது இல்லையப்பா, பசியுமில்லை,
சற்பனீயாய்க் கொல்லுகிற பாசமில்லை,
மோகமது ஒருபோதும் இல்லை இல்லை,
மோனமென்ற சத்தியங்கே காணலாமே."

As soon as Joti appears (over the Uvula), the body is transformed and the mortal has attained Jivan Mukti. Pranavayu (respiratory air) ceases to work and the Jivan Mukta becomes endowed with the eight Siddhis (Ashta Siddhis). Self pride or Tharpotham will be shattered, as the result of taking Amudu or Arul. Maya will disappear. There will be neither thirst nor hunger. There is no more the sway of the treacherous Pasam. There will be no inclination towards false pleasures. The Sakti, who is called "Mouna" (the Silent) will be seen there.

[St. Nandiswara Mahamunivar-"Karukkidi"]

(14) For Knowing more about the opening of Sushimuna in the Palate or Melana, which is called Melana Mandiram (மேலணமந்திரம்), read Dhyana Bindu Upanishad of Sama Veda and Yoga Kundali Upanishad of Krishna Yajur Veda translated into English by Theosophist K. Narayanaswamy Iyer.

(d) Corresponding Sutra in Sivaprakasam:

"பாசமாம் ஞானத்தாலும், படர்பசு ஞானத்தாலும்
நசனேஅறிய ஒண்ணாது; இறை அருள் ஞானம் நண்ணித்
தேசுறும் அதனுல்முன்னைச் சிற்றறிவொழிந்து, சேர்ந்து,
நேசமோடு உயர்பசத்து நிற்பது ஞானநிஷ்டை."

Brahm cannot be known by Pasa Jnana and Pasu Jnana. If one gets Arul or Jnana of Brahm, his small Soul-knowledge will go and he will become one with Brahm by means of "Love". This is called Jnana Nishti or Union by means of Jnana.

(e) The union of Soul with Brahm, referred to in this Sutra is Siva Bogam (சிவபோகம்). Vide note under Sutra 4. Jivan Mukti is Siva Bogam.

XIITH SUTRA:

WHAT A JIVAN-MUKTA SHOULD DO TO ATTAIN VIDEKA-MUKTI.

"செம்மலர் நோன்குரள் சேசல் ஒட்டா,
அம்மலங் கழீஇ, அன்பொடு மரீஇ;
மால்அற நேயம் மலிந்தவர் வேடமும்,
ஆலயந்தானும் அசனனைத் தொழுமே.

The Jivan Mukta, into whom Brahm has entered as Joti or Light, through the supply of plenty of "Love," will, (during the time he remains in this world till he becomes a Videka-Mukta or till he casts aside his body) be drawn towards Pasam on account of long habit (பூர்வவாசணை). Though he has been purified by Jnana, still, Malam, Maya and Kanmas will tempt him now and then to go astray and stand as obstactles towards his attaining Videka-Mukti or full immersion in the Sustaining 'Foot' of Brahm. He should wash out these three kinds of impurities with Jnana-water or Love or Panchatcharam. (The nectar which flows through Sushimuna is meant here). He should further associate with those Saints who are already immersed in the Sustaining 'Foot' of Brahm, through the supply of Pure Love, join their society and consider their Disguise, and the Temple in which they live as Brahm Himself, for the sooner attainment of disembodied Mukti.

This Sutra applies to Jivan Muktars only and not to ordinary mortals. The Saints or Lovers of Brahm who have already become one with Brahm, are not now in this world *to be seen* by mortal eyes and they are all in the same place as Brahm as Adwaita. Brahm is in Brahma-Vastu or Panchatchara Porul and all the Saints and Lovers are in this Panchatchara Porul. This Panchatchara Porul is in all living beings gifted with eyes. The

Vedam (வேடம்) or Diguise of Saints is the "Tirumani" or Body of Brahm which is Panchatchara Porul. The Temple which is the Residence of Brahm is also Panchatchara Porul. So, this Sutra enjoins upon the Jivanmukta the constant association with this Panchatchara Porul now in the form of Joti within him which contains all the Saints along with the Brahm and does not tell him to treat the ordinary Siva-devotees and Siva temples as Brahm. The temples are all intended for beginners for the performance of Artificial Sariya and Kiriya (உபாய சரிதை, கிரியை) and for the development of the Souls in the lower stages. Neither Brahm nor the Saints dwell in any Temple, Mosque or Church. Brahm does not live in any building built by man.

"தன்னுல் உண்டாம் சிருஷ்டி தன்னுலே சிருஷ்டித்த
புன்கோயில் உள்ளவன்யார்—குதம்பாய்
புன்கோயில் உள்ளவன்யார்.?"

(St. Kudambai Siddar.)

My dear! who is the one who resides in the perishable temple created by man who is only the creature of Brahm?

Answer:— None.

PURPORT.—

அசிந்திதனுய் நின்ற பதியைச் சிந்திதனுகக்கண்டு வழிபடுமாறு உணர்த்துதல் துதலிற்று.

This sutra says how the incomprehensible Brahm is seen and adored in a comprehensible manner by the Jivan Mukta.

Brahm who was till now in the Panchatchara Porul of the Jivan-Mukta in an incomprehensible form, assumes a comprehensible form as Joti at the Sushimuna and thus makes Himself visible to the Jivan-Mukta.

This Sutra is divided into 3 parts for purposes of dissertation:—

(1) "செம்மலர் நோன்றாள் சேரலொட்டா
அம்மலங்கழீ இ"

(2) "அன்பசொடு ழீ இ"

(3) "மாலறநேயம் மலிந்தவர்வேடமும் ஆயந்தானும்
அரனெனத் தொழுமே"

PART 1—DISSERTATION.

"செம்மலர் நோன்றாள் சேரலெ ட்டா அம்மலங்கழீ இ."

Wash out Pasam which stands in the way of a Jivan Mukta becoming a Videka-Mukta or Paramukta and immersed in the Sustaining "Foot" of Brahm.

This dissertation enjoins what the Jivan-Mukta should do when his *mind* (ஞானம் or அறிவு) travels towards worldly things, on account of long habit.

STATEMENT:—

"ஈண்டு ஆணவம், மாயை, கான்மியமென்னும் மலங்களைக் களைக."

The Jivan-Mukta should get rid of Anavam, Maya and Agamia Kanma, lest they should influence him and make him go astray.

REASON.—

"அவைதாம் ஞானத்தை உணர்த்தாது
அஞ்ஞானத்தை உணர்த்து மாகலான்."

Because they will lead him towards wrong and improper ways and not towards right and proper ways.

ILLUSTRATION.—

"புண்ணிய பாவம் பொருந்தும் இக்கான்மியமும்
மண்முதல் மாயைகாண் மாயையும்—கண்ணிய
அஞ்ஞானங் காட்டும் இவ்வாணவமும், இம்மூன்றும்
மெய்ஞ் ஞானிக்காகா, விடு."

The True Jnani should have nothing to do with Kanmas producing Virtue and Vice or likes and dislikes, Maya consisting of from Earth to Maya Tatwa and Anavam which raises improper feelings. You, a Jivan-mukta should completely give them up and avoid their approach.

During the Jivan-mukti period when the Jnani lives in this world in his transformed body, he should ignore Anavam, Maya and Kanma, if they at any time assail him.

PART II—DISSERTATION.

"அன்பரொடு மரீஇ."

Associate with Anbars (Lovers).

Whenever desires arise, the Jivan-mukta should not yield but continue closely in the company of Saints or Anbars. This dissertation is to show what the Jivan-mukta should do if his *desires* or will (*இச்சை*) travel towards worldly things.

STATEMENT:— "இனிச் சிவபத்தர்களோடு இணங்குக."

The Jivan-mukta should associate with Siva-Baktars.

These Siva-Baktars or Siva Devotees or Lovers are those who have already become united to Brahm as Videkamuktars. They are not to be met with in this world in human body. They will all be found in the Joti which the Jivan-mukta will find at the Sushimuna in his mouth. He should have constant intercourse with them to avoid contact with the world (*i.e.,*) He Should be constantly engaged in the contemplation of this Joti.

REASON:—

"அல்லாதார் அஞ்ஞானத்தை உணர்த்துவார் ஆகலான்"

Because those who have not become Saints or Devotees or Baktars will lead the Jivanmukta astray and infect him with evil communications.

This shows that Jivanmuktars should not at all associate with the men and women of the world who have not understood Brahm.

ILLUSTRATION:—

"மறப்பித்துத் தம்மை மலங்களின் வீழ்க்கும்
சிறப்பிலார் தந்திறத்துச் சேர்வை—அறப்; பித்துப்
பத்தர் இனத்தாய்ப் பரன் உணர்வினுல் உணரும்
மெய்த்தவரை மேவா வினை."

The Prarabda Kanmas (பிராரத்த வினை) which yet remain to be consumed and annihilated will not harm a True Devotee (i.e., a Jivanmukta), who has been taught by Brahm Himself as Guru, who in his association and intercourse with other True Devotees forgets himself and behaves like a mad-man through superabundant joy and who has completely abandoned the society of men and women of this world whose association was likely to make him forget the immense boon he has received from Brahm and make him fall again into the pit of birth from which he has just been raised.

PART III—DISSERTATION.

"மாலற நேயம் மலிந்தவர் வேடமும் ஆலயந்தானும்
அரனெனத் தொழுமே."

To avoid the influence of Malam the Jivan-Mukta worships as Brahm, the Disguise of the True Devotees who have become disembodied Muktas through a good supply of Love and the Alayam (Temple) where Brahm resides.

This dissertation is to show what the Jivan-Mukta should do when he feels inclined to *act* or do something (கிரியை or செயல்). Alayam (ஆலயம்) and

Lingam (லிங்கம்) do not mean the ordinary temples and the images kept there. Alayam or the Residence of Brahm is our body and the Lingam is the Intelligence or Jnana or Panchatchara Porul in it. Refer to stanza quoted in Part III Sutra IX. Read also what Saint Tirumular says in his "Tirumandiram."

"உள்ளம் பெருங்கோயில், ஊன் உடம்பு ஆலயம்,
வள்ளல் பிரானுர்க்கு வாய் கோபுரவாசல்,
தெள்ளத் தெளிந்தார்க்குச் சீவன் சிவலிங்கம்,
கள்ளப் புலன் ஐந்தும் காமா மணிவிளக்கே."

The mind or the Soul is the noble altar; the body made up of flesh and bone is the temple and the mouth is the gateway of the tower to the gratuitous donor, i.e., Brahm. To the Jnani who has understood the Truth, the Jiva or the Soul is the Siva-lingam or Intelligence. The false five senses are the transformed, in-extinguishable Light.

Our body is the Outer Temple of Brahm and the Panchatchara Porul or Love or Arul or Jnana in the body is the Inner Temple of Brahm. The Alayam or the Temple referred to in the Sutra and in this Dissertation is the Inner Temple or the Panchatchara Porul or Love or Arul or Jnana.

STATEMENT.—

"இனிப் பத்தரது திருவேடத்தையும், சிவாலயத்தையும் பரமேசுரனெனக் கண்டு வழிபடுக"

The Jivan-Mukta should next see clearly and adore as Brahm, the Holy Disguise of the True Devotees or Lovers and Their and Siva's Residence or Mansion. He should have no doubts about this.

The True Devotees are not in this world in human form. They have all been merged in the Brahma-

Vastu (பிரம்ம வஸ்து) or Panchatchara-Porul when they became Videka-Muktas. They are all now Adwaita with Brahm. Their Holy Disguise cannot therefore be seen with human eyes. This Holy Disguise is nothing but Panchatchara Porul in all living beings. This the Jivan-Mukta alone will be able to see and not the ordinary mortals. The Residence or Mansion of Brahm is not any temple, however grand it may be. The Panchatchara Porul in all living beings is His Mansion or Inner Temple. The long and short of the whole matter is that the Jivan-Mukta should recognize the Panchatchara-Porul in all living beings as Brahm and be kind to all living beings whether men or animals, high or low, good or bad. This is prescribed as a means to give free play to his inclination, if any to act.

REASON:—"அவன் மற்றிவ்விடங்களில் பிரகாசமாய் நின்றே, அல்லாத இடத்து அப்பிரகாசமாய் நிற்றலான்."

Because Brahm stands as a Shining Light in these places alone (Holy Disguise and Mansion) and quite differently in other places (i. e.,) though Brahm is Omnipresent and Immanent, He can be *found* only in the Panchatchara-Porul which is called "The Holy Disguise of Lovers" and "Siva Alayam." Compare the futile attempts of Brahma and Vishnu to find the Supreme Being in the heavens and earth, when He ought to be searched for in the body and not elsewhere.

ILLUSTRATION.—

(1) "தன்னுணர்வேண்டித் தனதுருவைத் தான்கொடுத்துத்
தன்னுணரத் தன்னுள் இருத்தலால்—தன்னுணரும்
நேசத்தார் தம்பால் நிகழ்ந்ததி நெய்போல்,
பாசத்தார்க் கின்றும்பதி."

Brahm becomes visible, like ghee in the curd, to those Devotees or Lovers of His, who have understood Him in the Form in which He dwells in them and in all animate beings (சங்கமப்பொருள்), for the very purpose of being known and understood and keeps them firm in His Ubiquity. But to those who are bound by Pasam, He will be invisible like the ghee in the milk.

(2) "கண்டதொரு மந்திரத்தால் காட்டத்தில் அங்கிவேறு
உண்டல்போல் நின்றங்குளதாமால்—கண்டவுருத்
தானதுவாய் அன்றுனன், தானதுவாய்த் தோன்றுமேனு
தானதுவாய்க் காணும் தவர்க்கு."

Fire is latent in firewood and is not visible but when the firewood is subjected to friction it becomes visible. In the same way, Brahm is immanent in all inanimate things (தாபரப்பொருள்) also and is invisible, but will become visible if one knows how to raise Him up. This is however unnecessary as He is in the Form of Panchatchara Porul in all living beings, so that the Souls may have Intelligence and attain Mukti finally. If any one is able to find Him in the Form in which He dwells in him, He will certainly become visible to him.

PART IV—DISSERTATION

களைக; இணங்குக; வழிபடுக.

Give up; Associate; Adore.

This dissertation is supplementary to the first three dissertations, wherein the Jivanmukta is asked to *give up* Pasam, *associate* with True Devotees and *adore* the Holy Disguise of the Devotees and the Mansion of Brahm.

STATEMENT.—

"இனி இவ்விடங்களில் வழிபடுக".

Next, visit and adore these places.

These places refer to places where "Love flourishes" (அன்பு வீளையும் இடம்) and they are the Diguise of True Devotees and the Mansion of Brahm which are one and the same, i.e., Panchatchara Porul. "Give up" and "Associate" (Kaliga and Inanguga) have the same purpose and are included in this.

Brahm is immanent in all things both animate and inanimate and on account of His mysterious existence. He is both those things and not those things. Now the Jivanmukta has found the immanency of Brahm in all things both animate and inanimate, when Brahm entered into him as Joti. With the aid of this Joti, a Jivanmukta is able to see the whole universe at one view, from where he is.

(1) "காணவே குளிகை வாயில் கபளித்து மேலேநோக்கப்
பூணவேபனிரெண்டானபொருளெல்லாம்வெளிபாய்க்காணும்;
ஆணவே கீழேநோக்கில் அதில்பனிரெண்டேகாணும்,
தோணவே மூலாதாரச் சொரூபமும் காணுங்காணே."

When the Arul Kuligai leaps into the mouth, the Jivan-Mukta sees not only the whole universe but Brahm also there in the Joti within.

(2) "காணுமே உள்ளேஜோதி, கசடெல்லாம் அற்றுப்போகும்
பூணுமே மனமும்ஒன்றிப் பூரணந்தானேயாகும்;
தோணுமே லோகமெல்லாம்; சுருதியின்முடிவுகாணும்;
ஆணுமே தேகம் போகா, ஆடலாம் சித்துபாரே."

When the Arul Kuligai jumps into the mouth, there will be a great Joti there; all the impurities will be washed off; the mind will be absorbed in Brahm, the Perfect; the whole universe as well as the end of all Vedas will be seen there; the body has become immortal and the Jivan-Mukta can play all the "Eight Siddhis".

(Saint Konkana Nayanar Vadakaviam).

The Eight (8) Siddhis are: Anima, Mahima, Ilakima, Karima, Piratti, Pirakamiam, Easatwam and Vasiatwam (அணிமா, மகிமா, இலகிமா, கரிமா, பிராத்தி, பிரகாமியம், ஈசத்துவம், வசியத்துவம்).

1. Anima:—Brahm as Panchatchara-Porul entering even the smallest living being as an atom.
2. Mahima:—The power of being found in all the 36 Tatwas from Earth to Sivam.
3. Ilakima:—Being found as heavy as Meru (Mountain) but being very light when taken.
4. Karima:—Being found as light as an atom but being found very heavy when taken.
5. Piratti:—The power to move between the Tulakkan and the Sutchakkan *i.e.*, between the Pathalalogam and Brahmalogam.
6. Pirakamiam:—The power to enter other bodies, live in the air, and bring within reach anything wanted.
7. Easatwam:—The power to create, preserve, and destroy and make the planets such as sun etc. do His bidding.
8. Vasiatwam:—Bringing under His command birds, animals, budas, men, etc.

(3) "தன்னிலே எல்லாம் இருக்குமாகில்
தான் எல்லாத்துள்ளும் இருப்பனுகில்
பின்னிலன் முன்னிலன் ஆவனுகில்
பெரிது முடிந்ததென் வாழ்க்கைப் பாடே."

If the whole universe is found within me and if I am found in everything in the universe and if I become One without beginning and end, I have finished a great task.

(Tatwa Raya Swamigal "Padutorai" பாடுதுறை).

This Verse of Tatwa Raya Swamigal's contains the pith of the whole Jivanmukti Doctrine. If we take the outer universe as the Macrocosm, the Panchatchara Porul in every living being from the smallest worm to man, is the Microcosm (*i.e.*,) The whole outer universe and all the activities therein are contained in miniature in the small Microcosm of Panchatchara-Porul. This is not visible to mortals. But when this small Microcosm of Panchatchara Porul is changed into Joti or Light, the Jivanmukta is able to see the whole universe within him and himself in everything in the universe. This is the proof that a mortal has attained Divinity and has become Omnipresent.

After finding the presence of Brahm in everything, the Jivan-mukta should next realize the absence of Brahm in everything (except the Panchatchara Porul) because Brahm is 'Yes' and "No". In order to accomplish this, the Jivan-mukta is asked to migrate into anything and everything he wants to investigate and thus satisfy himself of the absence of Brahm in everything which is not "Arul". This he has the power to do, as this feat is one of the Eight Siddhis he was endowed with, when the Joti entered into him.

(4) "ஞானு னு சந்தானம் ஞானிக்கு நீராடல்
தானுகந்த கோலம் சதாசாரம்;—மானமற
வாங்கிப் புசிப்பதுவே மாபூசை; சஞ்சாரந்
தீங்கற்ற சுத்த சமாதி."

The bath of a Jnani or Jivanmukta is the Jnana-Nishta or full immersion in Arul. His observances are the taking of any Form he likes so that he may investigate for himself how he stood in his former different births. His puja is to eat whatever is given him. His pure Samadhi is to roam through the whole universe *from where*

he is, to verify that he as a Jnani or Jivan-mukta has no time and space and is Omnipresent.

(Sorubananda Swamigal—Sorooba Saram)

REASON:—

"நரம்பு, நாடி முதலானவற்றைத் தானதுவாய் வரும் புருடன் அவையாகாவாறு, அப்புருட னுமாகலான்."

Because the Soul who is identified with the different parts of the body such as nerves, nadis, etc. and is yet not those members but stands apart as Soul (the Puruda).

In the same way Brahm who is everything, is not everything but only Brahm. As Immanent, He is everything. As Transcendent, He is nothing. As Uru (உரு) or Formed, He is Immanent. As Aru (அரு) or Form-less, He is Transcendent.

ILLUSTRATION:—

(*1*) *"அதுவிதுவென்றது அதுவல்லான், கண்டார்க்கு*
அது இது என்றதையும் அல்லான்—பொதுவதனில்
அத்துவிதமாதல், அகண்டமூன்றவமே;
அத்துவிதி ? அன்பில்தோழ."

Though Brahm is immanent in everything both animate and inanimate, He is neither different from them, (no bedam; பேதமில்லை) nor same with them (no abedam; அபேதமில்லை) nor same with and different from them (No bedabedam; பேதாபேதமில்லை). He is common to all these three dictums and *stands in His adwaita capacity in relation to all.* And though both animate and inanimate things are only His reflection and though both animate and inanimate things are His own property, you, a Jivan-Mukta who have become an expert in this Adwaita philosophy, should adore Brahm only in the place where "*Love flourishes*" (*i.e.*) in Panchatchara-Porul where alone He can be found and not elsewhere, as others do; because you were all along His property and more so now.

Brahm is "Love" and "Panchatchara-Porul" and this "Thing" *flourishes* in a particular place in all living beings who have eyes. The Jivanmukta is enjoined to visit these beings whatever they may be and wherever they may be, so that He may be in constant touch with Brahm and the Saints who are found in all living beings from man to worm throughout the universe.

(2) "வினையால் அசத்து விளைதலான், ஞானம்
வினைதீரின் அன்றிவியா—வினைதீர
ஞானத்தை நாடித்தொழுவே அது நிகழும்;
ஆனத்தால் அன்பில்தொழு."

Though the Jivan-mukta has been washed of Malam, Kanmam and Maya, yet during his stay in the world for exhausting his remaining Prarabda Kanmas he may be drawn towards them on account of old habit (வாசனை) and these will operate as obstacles to his fully realizing the Adwaita Philosophy or Adwaita Jnana. And in order to exhaust his Prarabda Kanmas quickly, he should associate with Saints or the True Devotees of Brahm by making them partake of the nectar which drips from the Joti within. In that case the Adwaita Jnana will attain its full growth sooner.

(3) "தன்னை அறிவித்துத் தான்தானாச் செய்தானைப்
பின்னை மறத்தல் பிழையலது—முன்னவனே
தானே தானாச் செய்தும், தைவம் என்றுந் தைவமே
மானே தொழுகை வலி."

It is the duty of the Jivanmukta to ever remember the great favour done to him by Brahm by showing him what "Self" is and by making him one with Himself. if he forgets Him and goes back to the worldly pleasures during his Jivan-mukti period, it will be an unpardonable sin. (The sins he committed during Bondage, out of igno-

rance will be forgiven but not this sin after Release). Further, though Brahm has made the Soul like Himself, the Soul is ever the property, both in Bondage and in Release, of Brahm and the Jivan-mukta should fully realize this and should not become proud of the attainment of Jivan-mukti and should do nothing to offend Brahm during his Jivanmukti period. He should have no will of his own and he should do only such things as he is directed to do by Brahm. This will hasten his attainment of Videkamukti.

WHO ARE ENTITLED TO STUDY THIS TREATISE.

"சிவமென்னும் அந்ததமா? சிந்தைநேர் நோக்கப்
பவமின்றும்; கண்வாசகத்தில்—சிவமுண்டாம்
ஒன்றும் இசண்டு மலத்தார்க்கு; இங்கு ஒண்குருவால்
இன்றிந்நூல் மும்மை மலர்க்கு."

Oh? you Disciple, who have been changed from Jiva into Sivam (From Soul to Brahm), who is the end of both Vedanta and Siddhanta? Brahm gives Mukti to Vijjnana-kalars (Souls who are bound only by Anavamalam) by simply directing His Arul look towards them from their intelligence. In the case of Pralayakalars (who are bound by Anavam and Kanmas), He gives them Mukti by standing in front of them as Guru and by looking at them, touching them and speaking to them. These two classes of Souls need not study this Treatise. Sakalars (who are bound by Anavam, Kanmam and Maya) should study this Treatise but they cannot understand it unless they are taught by Brahm Himself from within or by Brahm, in the guise of a Jivan-Mukta.

(*a*) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:—

"முக்தியின்பொருட்டு சிவஞானிகளான சத்துக்களையடைந்து அவர்கள் சேவடத்திணையும் சிவ ஆலயத்திணையும் பஜிக்கக்கடவன். இவ்வாறு சிவஞான போதமென்னும் இந்நூலில் சைவார்த்த நிர்ணயத்திணை அறிக."

To attain Videka-Mukti let the Jivan Mukta associate with the Saints who are Siva Jnanis and enjoy their Disguise and Residence of Brahm. Understand that this is what is taught in Siva Jnana-Botham about Union with Brahm.

(*b*) Corresponding Sutra in Sivajnana Siddhiyar:—

"செங்கமலத் தாளிணைகள் சேரலொட்டா
திரிமலங்க ளறுத்தீசன் நேசமொடுஞ் செறிந்திட்,
டங்கவர்தம் திருவேடம் ஆலயங்களெல்லாம்
அனனவே தொழுதிறைஞ்சி, ஆடிப்பாடி,
எங்கும் யாம் ஒருவர்க்கும் எளியோமல்லோம்,
யாவர்க்கு மேலாஞ மென்றிறுமாப் பெய்தித்,
திங்கண் மூடியார் அடியார் அடியோமென்று
திரிந்திடுவர், சிவஞானச் செய்தியுடையோரே."

To overcome the old attractions which will stand as obstacles to his attainment of Videka-Mukti, the Jivan-Mukta will associate with the Lovers of Brahm or the Saints, enjoy their Disguise and their Residence as Brahm Himself, will sing and dance through excessive joy, will think with reasonable pride and joy the great position he has gained over others and at the same time consider his lowliness when compared with the greatness of the Saints or True Lovers of Brahm, who are already immersed in His Foot (*i.e.*) who have already become Videka-Muktas. Thus the Jivan-Mukta will spend his time in this world in all humility as the Servant of the Servants of Brahm, till he attains Videka-Mukti

(*c*) Corresponding Sutra in Sivaprakasam.

"தீங்குறுமாயை சேராவகை, வினைதிரிவிதத்தால்
நீங்கிட, நீங்காமூல நிறை இருள்இரிய, நேயத்
தோங்குணர்வு அகத்தடங்கி, உளத்துள்இன்பொடுங்க, நேரே
தூங்குவர் தாங்கி ஏகத்தொன்மையில், துகளிலோரே."

In order to prevent the approach of the harmful Maya and in order to be rid of the three Kanmas in the three ways (By the sacred look, giving up of the body and Jnana) and in order to be disencumbered of the Eternal Anava-Malam, the Jivan Muktas who are free from Pasam, will find themselves fully immersed in Arul or Love, strengthened in the conviction of Oneness with Brahm and will be enjoying Eternal Bliss without any cares, with Love within them.

(*d*) The Truths enunciated by Saint Meikanda Deva Nayanar, in this Treatise, are not merely Speculative or Theoretical but Dogmatic and Authoritative, as he speaks from his own personal experience, as a Jivan-Mukta and not as an ordinary mortal. The quotations from other Jnana Sastras are also Authoritative, as emanating from similar Jivan-Muktas.

CONCLUSION.

Brahm is a "Thing" or "Substance" (வஸ்து, பொருள்). If one knows this "Thing" he will know everything. This "Thing" is the First Cause and the universe is its effect. Unless this "Thing" is known, it is impossible to know "Self" and "Brahm," it is imposible to understand the Jnana Sastras and it is imposible to have Union with Brahm.

(1) "காரணமாம் ஒருபொருளைக் காணஅத்தின்
காரியமாம் பலவும் அவன் கண்டானுகும்;
ஏரணமாம் மண்ணென்றை உணர, அத்தின்
இலகிய காரியங்கள் எலாம் உணர்ந்தால்போலக்
காரணமாயுள்ளது சிற்சத்தோன்று; அத்தில்
காரியமாம் உலகெவையும் ஆதலாலே,
பூரணமாம் ஒன்றுணர, உலகமெல்லாம்
புரையறவே அறிவது மெய்ப்பொருண்மைகாணே."

If one finds the "Thing" which is the "Cause", he has found the many things which are its effect, just as one who finds the clay is able to know the many kinds of pots which are its effect. The Cause which is Permanent is Sirchat (சிற்சத்து), A Small Sat and the whole universe is its effect. So if one knows this "Thing" which is "Perfection," he will understand the whole universe and its ramifications without any mistake. This is the nature of that "Thing".

(Botha Ratnagaram; போதரத்னகரம் in Perunthirattu)

(2) "நான்"எனும் "பொருள்" காணுதோர் "ஞானஆகாயம்" காணார்;
"நான்"எனும் "பொருளைக்" கண்டோர், "ஞானஆகாய" மாவார்.

Those who do not find the "Thing" which is "I", cannot find the 'Jnana-Spirit' or Jnana-Air and those who have found the "Thing" which is "I", will become Jnana-Spirit or Jnana-Air *i.e.* They will become Brahm.

(Chidambara Swamigal Vasitta Tirattu; வாசிட்டத் திரட்டு)

The real meaning of "I" is Brahm who is the Universal "I". The Jiva or Soul who is the individual "I" has no right to call himself "I" till he attains Union with Brahm.

(3) "எப்பொருள்களுக் கும் தோற்றமும், நிலையும்,
இறுதியும், தன்கணேயாகி,
ஒப்பிடவொன்றும் இன்றியே, என்று
முள்ளதாய், உரை உணர்விறந்த,
அப்பொருள் நேரே அறிந்தபோதெல்லாப்
பொருள்களும் அறிந்ததாம்; அந்த
மெய்ப்பொருள் தானே எப்பொருள்களுமாய்
விளங்கலால் வேறிலாமையினால்"

If one knows the "Thing" which is in his eye and which is the Cause of the appearance, stay and disappearance of every object in the universe and which is Eternal, Unspeakable and Impassible, then he will know everything, as it is this 'True Thing' which shines as different and multifarious objects and as there is nothing else besides.

(Tatwaraya Swamigal-Brahma-geeta; பிரமகீதை)

MAHAVAKYAS—மகாவாக்கியங்கள்
OR
THE FOUR GREAT MAXIMS OF THE VEDAS.

1. Tatwamasi—That art thou.
   தத்துவமசி—அது நீ ஆனாய்.
2. Twamtatasi—Thou art that.
   தொந்தத்தசி—நீ அது ஆனாய்.
3. Twam Brahmasi—Thou art Brahm.
   தொம்பிரமசி—நீ பிரமம் ஆனாய்.
4. Aham Brahmasmi—I am Brahm.
   அகம் பிரம்மஸ்மி—நான் பிரமம் ஆனேன்.

ஸ்ரீ மெய்கண்டதேவனார் திருவடிவாழ்க.